

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., September 14, 1939

NEW SERIES
VOLUME XLII No. 37

OLD SERIES
VOLUME LXXI

Who's Who and What's What

Line Creek Church, Scott County, recently gave Rev. D. W. Moulder a nice suit of clothes. He was pastor here for 23 years, but resigned five years ago.

Pastor Rupert Powell baptized seven and welcomed thirteen others as a result of the eight days' meeting in Bevea Church, Lee County. He was assisted by Eld. Thad Entzminger of Martin's Gap, Ky.

The Arkansas Baptist Convention Board has approved a budget of \$120,700 for next year; also approved a campaign in behalf of Ouachita College to raise \$150,000 to be added to their endowment funds.

We hear that Pastor Phipps has resigned the care of West End Church, Natchez, and has located in Oklahoma. This church was organized some two years ago and has had a healthy growth.

The Founders Day address by Dr. James E. Gwatkin will be delivered at the Baptist Bible Institute on October 1. The subject of his address will be The Character and Life and Work of Byron Hoover DeMent.—W. W. H.

Rev. Antonio Mauricio of Portugal, who represented that country at the Baptist World Alliance, has enrolled as a student at the Baptist Bible Institute. He has a great story to tell of Baptist work in Portugal, and pastors or churches desiring to have him visit them can write to Dr. J. W. Shepard at the Institute.

The Chinese Baptist Mission in Cleveland continues to bring forth fruit. One of the finest and most promising young men connected with the school presented himself for baptism at a recent service. In the presence of a large gathering, Dr. Eavenson had the joy of baptizing him. There are many others "in the valley of decision." Pray for them that they may decide rightly.—Pastor.

At Cascilla, Holcomb, New Life, Paynes, and Bethel in Tallahatchie and Grenada Counties we have finished our revivals for this summer. The pastor was assisted in these meetings by the following ministers: A. L. Goodrich, J. H. Pennybaker, J. B. Smith, and B. L. Mohon. These preachers conducted themselves like men of God in our midst, and we are thankful to God for the good He did us through them. Only part of the visible results can be told in figures. Here they are: 52 additions, 39 by baptism. These were baptized by the pastor in the Staten Lake in a union service while around 1,000 people looked on.—Jas. B. Ray, Pastor.

This week end finds our family happily domiciled in the fine little town of Coffeetown where we have served for the last six months as acting pastor. Beginning the first of October I will succeed our beloved brother R. L. Breland as pastor of this church. Upon our arrival here Wednesday our first thought was that it was Christmas. The most beautiful shower and a great big "happy welcome" awaited us. The work is moving along nicely here and we hope to keep the work going which brother Breland has established during his long and effectual stay here. The people of the entire community dearly love him and are very sad over his ill health.—N. B. Saucier.

We are pleased, and many others are, to know of the improvement in the health of brother R. L. Breland. It will still be necessary for him to rest for some time, but the physician is gratified at his improvement.

We are glad to hear that Dr. W. C. Taylor, missionary to Brazil is to publish a commentary on John in the Portuguese language. Dr. Taylor has been sojourning in the states for a year and has done great service with his pen while here. Plans are in the making for his return to Brazil.

Officers of Bruce Church elected for the coming year: V. E. Crawford, S. S. Supt.; W. J. Lyle, Assistant; Lovetta Hasting, Secretary; Mrs. W. C. Spier, President W.M.U.; Miss Lois Tyler, Director B.T.U.; W. C. Spier, Church Clerk; Charline Henry, Pianist. The past year has been a good year under the pastorate of Rev. S. W. Rogers.

When a good deacon moves away he is greatly missed. But when he is also a consecrated Sunday school teacher and a tireless leader in every phase of the church life in which he has a part, he leaves a deep-seated sorrow in the hearts of pastor and people. Such a deacon and spiritual leader has been J. L. Denson in Calvary Baptist Church, Jackson, who is leaving us for Meridian. Our hearts and most sincere prayers go with the family as they take their leave.

Pine Grove Church, Simpson County, recently closed a gracious meeting in which Pastor Moulder was assisted by Rev. Byram Bishop. There were fourteen additions to the church, eight by baptism. Brother Bishop was born and reared in this community and the people were delighted to have him back, and hear him preach with great power. This is the second meeting this year. In March Evangelist Otis Perry helped and fifteen were baptized, making a total of 50 additions this year.

Calvary Church observed "Come Ye Apart" week with the following speakers from Jackson and nearby: Monday night, "Evangelism" was the theme and Rev. James W. Middleton of Clinton, the preacher. Tuesday night, Dr. W. A. Hewitt of the First Baptist Church was the speaker and the subject "Enlistment." Rev. W. A. Bell was our preacher for Wednesday night. His topic was "Stewardship." Thursday night, Rev. L. W. Ferrell will preach on "Missions" and Friday night Dr. P. I. Lipsey will use as the theme of his sermon, "His Church."

If there ever were any doubts as to whether "Youth Week" would be a success in Calvary Church, Jackson, it is all dispelled now: This special emphasis week for our young people was further augmented with a young people's revival. This was, also, a signal success, as we count success. We think that many are the returns of this week both present and future. R. T. Bryant was our "Youth Week" pastor, Miss Mary Frances Colson, church and financial secretary. George Earl Emmet served as Sunday school superintendent, and Miss Erlene Gresham as B.T.U. director. Miss Pearl Davis was president of the W.M.U., and Edward Mixon of the Brotherhood. The outstanding spiritual contribution of the revival besides the uplifting and instructive messages of Hugh Brimm was the morning class in soul winning. Thereby a foundation has been laid for enthusiastic and efficient personal work by young people.

Brookhaven Church set a goal of \$500.00 as their offering for State Missions this week, the week of prayer.

Emmanuel Church, Neshoba County, closed its revival meeting with five additions, four by baptism.—Mrs. O. M. Wood.

After a long stay in the Baptist Hospital in New Orleans, Dr. F. S. Grover has returned to his work as president of Marshall College in Marshall, Texas.

Dr. E. C. Routh says that 32 years ago San Antonio had four Baptist churches with a small membership. Now there are 22 white Baptist churches, one of them with a membership of 5,000, and another with a membership of 2,000, and all the churches are growing rapidly.

There have been 116 additions to the Clinton Church since the colleges opened ten days ago. Most of them are students, but some have come to make their home in Clinton. We have never known any place where the students were so closely identified with the church life, nor have we ever seen young people so responsive to the appeal of the church. Pastor J. W. Middleton has a fine influence with them and they stand by him in all his program.

About four miles southwest of the town of Grenada, Miss., Dr. J. K. Avent, of Grenada, has a cottage where he and his family go on Sunday afternoons for rest, meditation and prayer. This cottage is located in a thickly populated community, but there is no church there, and the people do not attend church in town. Dr. Avent asked the writer to hold a few days' evangelistic meeting there. All arrangements were made under the supervision and at the expense of the doctor. Piano, hymn books, seats, lights, etc., were provided and this preacher had the joy of doing the preaching for a week. Not a single offering was taken, but after paying the other expenses, Doctor Avent gave the preacher a liberal, personal check for his services. There were between 15 and 20 professions of faith. Eternity alone will tell the good accomplished. It will be a week long remembered in the community. Doctor Avent is a faithful deacon in the First Baptist Church of Grenada, and is one of the finest men the writer has ever known.—C. S. Thomas.

It is announced from Little Rock that the Baptist Convention Board of Arkansas has elected Mr. L. A. Myers as editor of the Arkansas Baptist, and that he has accepted the position, beginning his work as editor Jan. 1. Mr. Myers was in our office some ten days ago on his way to Little Rock and we learned that such a plan was under contemplation. He is thoroughly capable of handling this work efficiently and we predict for him a period of useful service in the editorial office. He is, as many of our Mississippians know, a native of our state, an alumnus of Mississippi College and of the Southwestern Seminary. After finishing his work at the Seminary he remained in charge of the publication work of the school for some years. He went to Memphis as pastor's assistant at Temple Church. More recently he has been director of religious education and financial secretary of the first Church in New Orleans. He succeeds Dr. J. S. Cossey as editor of the Arkansas Baptist. Dr. Cossey has continued as pastor of the church at Searcy, Ark., while editing the paper, and has shown great capability in doing double service.

Sparks and Splinters

Pastor H. G. West had Rev. R. B. Patterson of Oklahoma with him in a revival meeting at Ecru last week.

It is said that the Gannett newspapers have refused all liquor advertising, though it meant a loss of \$1,000,000, annually.

Prof. Chester Swor of Mississippi College will be with Olivet Church, Oklahoma City in a meeting October 9-15. Mr. Sam Allen will assist with the music and personal work.

In the Dyess Colony in Arkansas where the Home Board sends Rev. Harvey Gray as pastor, a recent revival resulted in 100 additions to the church, 70 by baptism.

Dr. J. L. Railey who taught last year in Mississippi College is available as pulpit supply. The people of Clinton have often heard him with pleasure and profit. His phone address is 4-6466, Jackson.

Again the Curtis Publishing Co., refuses to sell out to the liquor advertisers, refusing any sort of liquor advertising. They publish the Saturday Evening Post, The Ladies Home Journal, Country Gentleman and Jack and Gill.

The synod of the Greek Church protests against the activity of the British and Foreign Bible Society in Greece and asks the Greek government to exclude the publications of the Bible Society. Do you wish to go into an ecumenical union with these ecclesiastical overlords?

"Whose God is their belly." Somehow we thought of that as we remembered seeing people leave the church Sunday morning before the benediction was pronounced. Hurrying home to snatch a bite to eat, unable to wait for the blessing of God on them before they departed. Starving their souls to stuff the stomach.

Dr. Webb Brame of Yazoo City delighted our office with a visit. He has been seriously ill and has some way to go yet, but is so much improved as to inspire hope for complete recovery. Last week he had Luther J. Holcomb with him in a young people's revival. We hope to have a good report for this issue of the Record.

We suffer a sense of loss in the home going a short time ago of Dr. H. E. Truet of St. Louis. We were fellow students a good many years ago, and we have followed his ministry with much interest. One of his daughters is Mrs. Everett Gill, Jr., whose husband is pastor of St. Charles Avenue Church in New Orleans.

Pastor Frank Robins reports: "Rev. C. J. Olander led us in one of the greatest revivals in Providence Church, Yazoo County, that our church has ever experienced. James Foster, ministerial student in Mississippi College led the song services and Mrs. Taylor was pianist. A dormant preacher became active again; Christians were revived, and sinners led to Christ. There were fourteen additions to the church, twelve of them for baptism."

Sardis Church, Neshoba County: Pastor H. L. Byrd was assisted in the meeting August 13-19 by C. C. Carraway of Arcola. Prof. Cornie Smith led the singing. Attendance good in spite of rain. There was a wonderful outpouring of the Spirit. Sixteen were added to the church, 14 on profession of faith. Others were drawn closer to God. The meeting was followed by a Vacation Bible school with average attendance of 41. Miss Woodine Storey conducted the school.—Marjorie Jackson.

The Southern Baptist Editorial Fraternity will welcome Dr. Slomp as editor of the Biblical Recorder of North Carolina. That good journal has had a succession of excellent editors. We have had personal acquaintance with Dr. H. C. Moore, Dr. Livingston Johnson, Dr. J. S. Farmer and Dr. G. W. Paschal. They were of the excellent in the earth. Drs. Moore and Paschal are still active and useful. Dr. Slomp had experience in connection with the Watchman-Examiner and more recently with the Sunday School Board. He will be equal to any demands of this high office, by the grace of God.

Associations meeting next week are: Jasper at Louin, Sept. 19; Lebanon at Green's Creek, Sept. 19-20; Alcorn at Union Church, Sept. 21-22.

The Brotherhood of Illinois Baptist Association met September 11-12 at McLeansboro. Among the speakers are Sec. Cook, Judge McCall and D. H. Powell.

Ralph B. Winders has been unanimously elected to the pastorate of First Baptist Church, Munfordville, Ky. He has accepted, and is now in charge of the work.

In the midst of the controversy over the two Thanksgiving Days, don't let today slip by without giving of thanks. Let's make it 365 days of thanksgiving instead of two.

The receipts of our State Convention Board in August for the Cooperative Program went \$2,500 ahead of the receipts for August of last year. All of us can thank God and take courage.

Rev. N. B. Saucier moves to Coffeeville Oct. 1 to take charge of the work which brother R. L. Breland has designed on account of continued illness. Brother Saucier has been supplying here for some months.

Associations meeting this week are: Calhoun at Mt. Moriah Church, Sept. 12; Union County at New Prospect Church, Sept. 12; Oktibbeha County at Wake Forest Church, Sept. 14; Sunflower County at Roundaway Church, Sept. 14.

The Program Committee for the Pastors' and Laymen's Conference to meet in November is as follows: W. G. Mize, C. Z. Holland and J. W. Middleton. The Baptist Record will be glad to publish the program as soon as it is ready.

The Watchman-Examiner says that new legislation in the State of New York permits the use of money collected from public taxes to be used to provide transportation to and from Catholic schools, also social service in them. The Catholic Church has always desired to get its hands into the public treasury and will do so whenever allowed.

"Will you walk into my parlor, said the spider to the fly?" Several denominations in the South having declined to go into the Federal Council of Churches, Bishop Ivan Lee Holt, former official in the Council, now proposes that these obstreperous denominations organize a Southern Council Union. Thank you, doctor; but its hard to change Yankee Doodle into Dixie.

Bro. A. C. Parker was with Wayne Todd and the fine people of Pilgrim's Rest Church in Copiah County the fourth week of July where the Lord blessed our efforts mightily. We had sixteen additions to the church, thirteen of these being on profession of faith. We are also grateful that the Christian people were moved to such an extent that the great majority pledged themselves to greater service for the Lord.

The research department of the W. C. T. U. has given out figures which show that the cost of liquor to the nation since repeal has been more than twenty-five billion dollars, which is ten billion more than has been paid out for relief, and more than half as much as the total national debt. After deducting the taxes paid the net cost to the nation for liquor has been more than 20 billion dollars. And the cost of crime goes up proportionately.

Osborne Church, Prentiss County: Rev. W. C. Stewart of Houston assisted in the meeting at Osborne. Brother Stewart preached the gospel with great power. Brother Stewart loves God; he loves the lost, and he certainly knows how to point the lost to Jesus Christ. There were twenty-one additions to the church, 20 for baptism, and for this great meeting to God we give the glory.—R. L. Ray, Jr., Pastor, Pontotoc.

Jasper County Association begins Tuesday night, Sept. 19 and runs through the next day. In the first evening they have the devotional, organization and sermon by E. I. Farr. On Wednesday, Devotional, Committee reports, Sunday Schools and B.T.U.; Publications, Hospitals, Orphanage, Missions, Dinner; Christian Education, W.M.U., Social Service and Committee Reports. S. E. Sumrall is moderator and W. J. Shumaker, clerk.

The Alabama Baptist makes request of missionaries who get the paper to write more frequently—and more briefly.

Those desiring a copy of the book containing the addresses made at the Baptist World Alliance, send your name and address and \$2.50 to Dr. Louie D. Newton, Pastor Druid Hills Baptist Church, Atlanta, Ga., 1085 Ponce de Leon Ave.

Dr. and Mrs. Hight C. Moore's host of friends throughout the Southern Baptist Convention will deeply sympathize with them because of the death of Mrs. Moore's mother, Mrs. Joseph E. Peterson, 87, Goldsboro, North Carolina, early Wednesday morning, September 6.

Dr. J. B. Cranfill reached his eighty-first anniversary Sept. 12. We congratulate him on his continued mental vigor and usefulness. He writes interestingly himself and has done much to preserve in published volumes the work of Dr. B. H. Carroll; a great service to the cause.

The eight day revival began at Gooden Lake near Belzoni August 27. There were 70 additions to the church, 46 by baptism. Rev. D. L. Stennis of Enterprise Miss was in charge of the preaching; T. E. Williams, pastor, in charge of the singing. God poured out his blessing in a marvelous way upon the people of the community during those days.—T. E. Williams.

The oil well that was brought in in Yazoo County last week is near Liverpool Baptist Church, a rural church of which Frank Robins, a student in Mississippi College, is pastor. The church members will profit from the sale of oil rights. The pastor says that one of them at least proposes to give the Lord a tenth. That is the right way to start.

Pearl City Church in Rankin County was re-organized last week and is preparing to hold regular services. This was done through the efforts of the Laymen's Missionary group of Jackson who pitched their tent across Pearl River near the Creosote Plant and the Bottle Factory. Secretary D. A. McCall was with them and Rev. Percy Cooper who is preaching to Southside Church, Jackson.

The Baptist Bible Institute opened Sept. 12. More applications for admission than last year. Additional apartments have been rented for married students. There will be three students from China. Needed improvements have been made in the dining hall. Students tuition is provided out of the cooperative program and from special gifts for scholarships which are given by friends of the Institute.

Lake Charles, La., has 25,000 people, half of them Catholics. There are four Baptist Churches. First Church, of which Dr. H. M. Lintz has been pastor for two years, has in this time received 448 members. He preaches to a full house, often overflowing. There were 318 added to the church in the past year. The church property has been much improved, also the financial condition of the church.

Dr. Jno. D. Freeman gives up the work as Secretary of Missions in Tennessee to accept the pastorate of Ridgedale Church, Chattanooga, effective at the end of the Convention year. Dr. Freeman was for several years editor of the Baptist and Reflector, and has been for about seven years mission secretary, and he made good in everything he undertook. We have always thought of him as one of the best.

German-Americans meeting in St. Louis, representing 103,000 people passed the following resolution: "We are calling on you out of the unshakable faith that the German nation does not agree with the policies of Hitler. The Nazi regime of Hitler is systematically destroying the good reputation of Germans throughout the world. For over six years the world has observed with profound disgust the barbarous destruction of culture in a land of philosophers and poets. Hitler has started a war which will cause resentment against Germans all over the world. German-Americans are already feeling this resentment. Hitler must be defeated. His victory would mean the victory of barbarism over civilization. Hitler's defeat must be your victory, a victory of free and democratic Germany."

IS IT SCRIPTURAL FOR CHRISTIAN WOMEN TO PRAY IN PUBLIC?

J. W. Lee, D.D.

In the issue of August 31 our good Editor has the following:

"A brother writes to ask the Editor to write an article for the Record on the question, Is it scriptural for Christian women to pray in public in the church? Fortunately Paul has saved us the need of such an article for he says (I Tim. 2:8-9) 'I will that the men pray everywhere. . . in like manner that women adorn themselves in modest apparel, &c.' The Bible is final in all matters of faith and practice."

It is granted that the Bible is final in all matters of faith and practice.

One is not a Baptist who denies it.

It does not follow however that another's interpretation of the Bible must bind my faith and practice.

My own interpretation reached after careful and prayerful study must determine my faith and practice. I claim this for myself and what I claim for myself I must concede to others. Before writing another line let me say that I have been pastor of churches without intermission for more than fifty-three years and during all that long period I have never asked a woman to pray in public. Notwithstanding my own practice I would not say with a gesture of the hand that Paul taught in I Tim. 2:8-9 beyond question that women should not pray in public. In I Cor. 11 this same Paul taught both men and women how to pray, viz: That men should pray with their heads uncovered and women should pray with their heads covered. It is far fetched and dodging the issue to say that in I Cor. 11 Paul was teaching women how to pray where there were women only. If that be true then we must say that Paul was teaching men how to pray where there were men only.

It would seem that Paul would not teach in his letter to Tim. that women should not pray at all in public and then teach in his letter to the Corinthian church that they should pray with their heads covered.

That brings us to the question: What did Paul teach in I Tim. 2:8-9? Upon a careful reading and re-reading to me there are two constructions that can be put on his (Paul's) language.

First: I will that men, wherever they pray do so with uplifted, holy hands and that the women keep silent.

Second: I will that men wherever they pray do so with uplifted holy hands and that the women wherever they pray do so, in modest apparel because such apparel becomes women professing godliness.

To me the latter is the best construction of Paul's language and is certainly more in harmony with I Cor. 11.

If we accept the second construction as being better than the first then the conclusion is that Paul instead of forbidding women to pray in public really teaches them how to pray.

EDITOR'S REMARKS: As this word from brother Lee is in reply to a paragraph by the Editor, it will not seem out of place, we hope for the Editor to say a word here. There is no man with whom in general we had rather agree than with brother Lee. We certainly agree with him that every man is entitled to read and interpret the Bible for himself. For this he is responsible to God. For this reason the Editor wrote what he did, and for the same reason he writes all his copy for the Record.

We are certainly glad that Dr. Lee has never in his ministry called on a woman to lead in prayer in church. His conscience is in good working order here, and absolutely in harmony with the Bible. But why should a man practice one thing and preach another. We hope his preaching will catch up with his practice.

The reason for saying that women should not lead a public prayer in the church is because the Bible says for the men to pray in every place. And the word men there means men as dis-

tinguished from women. Anybody with a Greek Testament can see that. Paul had left Timothy at Ephesus in charge of the congregation, "that thou mightest charge certain men not to teach a different doctrine." In the same letter he says that he is writing "that thou mayest know how men ought to behave themselves in the house of God," that is how properly to conduct the worship and the business of the church. And he says that he desires that the men, definite article and exclusively masculine gender, that the men "pray". This is evidently in reference to public participation, leadership in the worship.

Now as to the other scripture which brother Lee refers to, I Cor. 11 5 ff, Paul is talking about what women should wear when they go to church. He says they should have something on their heads. Read the whole chapter. He says there is a difference between men and women. This difference should be respected and preserved. Certainly women should pray in church. That is what they go there for. But that does not mean that they should lead the prayer. Else Paul would not have said in this same letter to the Corinthians, "Let the women keep silence in the churches." The language is as plain as language can be.

Dr. John A. Broadus wrote a tract on the subject of Women's Part in Worship in which he interpreted all these scriptures as meaning that women were not to speak or teach or lead in prayer in the churches. We do not slavishly follow Dr. Broadus nor any other man. But nobody can make the language mean anything else. The only alternative is to explain it away, or ignore it.

—BR—

MINISTERS RETIREMENT PLAN

Part Two—The Plan Explained

By E. G. Brown, Vice President and Actuary of the Southwestern Life Insurance Company, Dallas, Texas

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This plan fills a long felt need for a workable retirement plan which could be enthusiastically supported by the ministers and by the churches. The ministers should be sufficiently interested in their future welfare to contribute regularly from present income and the churches should be sufficiently interested in the welfare of the ministry to contribute regularly to a fund which will insure their future financial independence.

Financial independence for the ministry would be an accomplishment of major significance and it is unnecessary to do more than suggest that there are many collateral benefits which come with or as a direct result of satisfactory solution of the problem of provision for old age income.

This memorandum is more particularly concerned with a discussion of the plan from an actuarial or mechanical viewpoint.

The plan provides for contributions from three sources:

- (1) From the ministers, three per cent of annual salary—maximum \$120.
- (2) From the churches they serve, three per cent of annual salary—maximum \$120.
- (3) From the funds of the Convention, two per cent of the total salaries of the participating members.

These contributions will be placed in the hands of the Relief and Annuity Board for administration. Two separate and distinct funds will be maintained, one consisting of the members' contributions, and the other of the contributions from the churches and the Convention. Each of these funds will earn interest which we hope will not be less than three and one-half per cent per annum.

These funds have specific functions which are independent, but at the same time mutually related.

Let us look first at the fund accumulated from the members' contributions known as "members' accumulated credits." This fund forms the basis for all retirement and disability annuities contemplated by the plan. If the member dies before an annuity has been granted his accumulated credits will be applied to provide an

annuity for his widow or will be paid in one sum to a designated beneficiary.

It may be said that this fund is the property of the individual members in proportion to their contributions and we might call this the "M" fund.

The other fund might be called the "C and C" fund, as it will be accumulated from the contributions of the churches and the Convention and will be maintained for the benefit of the ministry generally and not for any minister specifically.

When a member decides to retire, the annuity purchased by his "accumulated credits" will first be determined, and the remainder of the annuity to be paid to him will be provided from the "C and C" fund. The plan contemplates an annuity of two per cent of average salary for a period not in excess of twenty-five years, with a maximum of \$2,000 after the plan has been in operation for 12 years and lower maximum during the various intervening years.

From an actuarial standpoint the situation in regard to the members' accumulated credits is perfect. The Relief and Annuity Board, which handles the funds, has demonstrated its ability as an investment and administrative agency. Hence, every member who enters this plan and pays his contributions regularly can rejoice in the assurance that when he reaches retirement age he will have a retirement income which at the very minimum will be the annuity purchased by his accumulated credits.

Life insurance companies offer retirement annuity contracts and a comparison of benefits and costs would be interesting. I do not have complete information regarding the rates and contracts of every company, but in spite of that fact, I am willing to say that the minimum annuities under this Ministers Retirement Plan will be materially higher than would be available from any life insurance company from equal contributions. It is not difficult to understand this because the expense factor is eliminated and the interest earned on the funds by the Relief and Annuity Board will be equal, if not greater, than that earned by life insurance companies. In other words, the Relief and Annuity Board will be able to do more with your money because you will voluntarily file an application and the persuasion of an individual paid solicitor will not be necessary.

(CONTINUED NEXT WEEK)

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NEW EDITOR, BIBLICAL RECORDER

By Walter M. Gilmore

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Dr. John Calvin Slemph, for the past six years associate editorial secretary of the Baptist Sunday School Board, has accepted the editorship of The Biblical Recorder, organ of the North Carolina Baptist State Convention, and will assume his new duties the first of October.

Dr. Slemph is a native of Butler, Tennessee, a graduate of Carson-Newman College, Jefferson City, Tennessee, and the Southern Baptist Theological Seminary. Carson-Newman conferred on him the honorary degree of D.D. He taught English at his alma mater for some time and also at Bluefield College, West Virginia. For four years before coming to Nashville he was associate editor of the Watchman-Examiner, New York City.

An interesting coincidence is the fact that Dr. Hight C. Moore gave up the editorship of The Biblical Recorder twenty-two years ago to become the associate editorial secretary of the Sunday School Board, the same position Dr. Slemph has been holding.

Dr. Slemph is a brilliant young man, richly endowed as a writer. He will doubtless prove a worthy successor to the long line of able men who have edited The Recorder during the past century. Dr. Slemph has been a frequent contributor to The Review and Expositor and other magazines. He is a contributor to "The Baptist Pulpit Speaks," recently published by Wm. B. Eerdmans.

—BR—

Dr. Ralph E. McLain becomes professor of Bible and Religious Education in Shorter College.

EDITORIALS

"CONSTRAINED BY THE WORD"

It is a matter of common knowledge that almost any message loses something by translation from one language to another. That is one reason that every young preacher entering college should by all means study Greek. Others beside preachers could be helped also. There is a flavor to speech which is difficult to preserve in bringing over the words of scripture into our English language. And that is one reason new translations are appearing from time to time.

The word "constrained" which is used in Acts 18:5 does not carry the force of the word which Luke used. The word "pressed" of the King James Version comes nearer to it, though "pressed by the word" is more probably correct than "pressed in spirit." Whether you use "constrained" or "pressed" the idea is that of one who is held as by a vise or clamp, and forced into a condition of mind or into action which he cannot escape or throw off. Luke the physician said of Peter's wife's mother that she was "holden" of a great fever. She was in its grip of disease, helpless under its power. The same word is used of the Roman soldiers who "held" Jesus at the time of his trial. The same word is used of the Jews who rushed upon Stephen: they closed their ears; that is they clamped their hands over their ears like a vise to prevent being influenced by anything he said.

Luke tells us that when Paul came to Corinth from Athens on his first visit to Greece he left Silas and Timothy back in Macedonia. He missed them sorely, and from Athens sent a message, "command," to come to him with all speed. They did not reach him until he had come to Corinth. He worked on at Corinth under this handicap, staying for a while with Anguila and Priscilla, because they too were tent makers. "But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ." The word of God, the gospel message gripped him afresh; and he began preaching under a new sense of inward compulsion which would not allow him to slacken his pace.

There may have been more than one contributing cause to this, but it is evident that there was an increase of power that came to him from the coming of Silas and Timothy. No man is so strong that he does not need the support of fellow believers. Not so much is said about Silas and Timothy as about Paul on these mission tours, but it is evident that he was largely dependent on them to brace his faith and his spirits. It was like turning on your electric switch from low to high. Remember that you too can be a fellow helper to the truth. Paul wrote to the Romans that he wished to come to them to impart some spiritual blessing: "that is that I with you may be comforted in you, each of us by the other's faith, both yours and mine."

This new accretion of strength saved Paul from a difficult situation and from possible failure. He immediately made his testimony to Jesus more bold and aggressive. He lost all sense of fear, all embarrassment or timidity and plunged headlong into the work in the face of all opposition.

This plus of the inward pressure, when the truth grips the preacher's heart anew always means victory for the gospel. It is then that he can preach it boldly as he ought to preach it. It is then that "utterance" is given him. The preachers call it liberty. It is this sort of ministry the Lord honors. For following this a vision of the Lord appeared to Paul and promised him safety and victory.

The church at Hazlehurst observed the Come Ye Apart week. In preparation for it the church Bulletin of the Sunday before was replete with relevant and helpful information.

MORE ABOUT THE COMFORTER

The life of every Christian today is dependent on the working in him of the spirit of God with power. That is our reason for dwelling on the Bible teaching about the Comforter. There is more yet to learn about him and his work from the discourse of Jesus to the disciples in the upper room after celebration of the passover and the institution of the Lord's supper.

Jesus was not only seeking to relieve them of anxiety. His purpose was much more than that; he instills them with hope and expectation of great victories. They will not be worse off for his going; they will be in infinitely better position to carry on the work which he had begun.

He tells them that the works that he is doing they shall do, and greater works. The vision of victory is expansive. What seems defeat and disappointment for the moment, is only preparation for greater advance and enlargement. He makes it clear that these victories are to come first through prayer. "Whatsoever ye shall ask in my name, that will I do." And he repeats it that it may get hold on them: "If ye shall ask anything in my name, that will I do." Here lies the way to world conquest. And there is no lesson that we need more to take to heart, and put to the test of personal and united experiment.

There he predicates the fulfillment of his promises upon their loving loyalty to him. "If ye love me ye will keep my commandments; and I will pray the Father and he shall give you another Comforter." Our triumphs are not by our own unaided efforts. They are the victories of the Spirit of God. "Except the Lord build the house &c." "Ye shall receive power when the Holy Spirit is come upon you." A child can do today what it would have taken a hundred men to do fifty years ago. The child turns a switch or presses a button which sets in motion a hundred horsepower electrical machine.

But everybody knows that electricity has its own way of working. And it will not work any other way. The person who does his work through an electrical machine must obey the laws of electricity. Even so Jesus says, "If ye love me, ye will keep my commandments; and I will pray the Father and shall give you another Comforter." Loving obedience to Jesus makes it all possible. If we would have power, if we would do the work of the kingdom, we must make up our minds to do what Jesus tells us to do. When we do this the Holy Spirit works in us and with us. No doctor can help a patient who will not cooperate. No athletic coach can develop a young man in physical strength and vigor who does not yield himself to do what the coach directs. If we would be strengthened with might by his Spirit in the inner man we must obey the Lord. He gives the Holy Spirit to them that obey him. Acts 5:32.

Some other things are said in this fourteenth chapter of John about the "Other Comforter." "He shall be with you forever." There is no interruption in his work; no cessation of it to the end. The power is always on, and there is no need or room for disappointment.

He is also called the "Spirit of Truth." He will take the things of Christ and show them to us. He is a revealer of the will of God. He will guide us unto all the truth. As truth and grace are inseparable, so truth is the medium of power which the Holy Spirit uses. His is the living word. And the word makes alive. "He brought us forth by the word of truth." "The words that I speak unto you, they are spirit and they are life." The truth is the weapon of the Spirit. The sword of the Spirit is the word of God.

This Spirit of truth is not known to the world because invisible things are not seen with physical senses. "But ye know him for he abideth with you and shall be in you." Heretofore they had seen the working of the Spirit. Henceforth they will themselves be the abiding place of the Spirit, and the agents through whom the Spirit of God works.

FROM FAITH UNTO FAITH

In the first chapter of his letter to the Romans Paul expresses a longing to visit these people, many of whom he had never seen, for he had never been to Rome. He wished to extend his ministry to them and beyond them, on into Spain. He had a stewardship entrusted to him, that of preaching the gospel to the Gentiles, and he wished to make full proof of his ministry. He was debtor.

But it was not a personal ambition which he sought to gratify. He desired to "impart to them some spiritual gift." He wished to be "comforted in them, each of us by the other's faith, both yours and mine." Great as his own faith was it could be enlarged and strengthened. And he wished to do something which would extend the bounds and strengthen the cords of their faith.

It is about the enlargement of their faith (and his) that we are thinking now. This is what he says about it: "I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth, (that has faith); to the Jew first and also to the Greek. For therein (in the gospel) is revealed a righteousness of God, from faith unto faith: as it is written. 'But the righteous shall live by faith.'" Here are four words that characterize the gospel, and they are linked together inseparably. They are faith, righteousness, salvation and life, or life. These four are a progressive Christian experience; that is by their very nature they are constantly being enlarged. They must and do grow.

We begin with faith for there is where they all have to begin. And if we get the truth concerning this we will not need to dwell at length on the rest. Paul's expression is, "from faith unto faith." The quality of faith is the same from first to last. It is the amount of territory that it covers which concerns us now. Faith is taking Jesus Christ literally, personally and seriously. It is so believing what he says that it determines our whole attitude and conduct and life. It is to make life with all its activities and interests center in Him. He becomes for us henceforth the source of light and life. His example and word became our norm of conduct. His cross our only hope of forgiveness and reconciliation with God. His resurrection our only hope of immortality; his enthronement at God's right hand our only hope of righteousness. Jesus is our all and in all.

But in the beginning our faith does not cover much territory. Our horizon is limited; our experience very circumscribed. We are babes in Christ. But we are not to remain in infancy. We are to "grow up into Him." We are to "come to the measure of the stature of the fullness of Christ"; "no longer children, tossed to and fro and carried about by every wind of doctrine." We are forever disciples, learners. It is a violation of the principle of Christian life to suffer arrested development. He that began a good work in us will perfect it, or carry it on unto the day of the Lord Jesus.

But what we are concerned about now is to know that this growth can be only "from faith unto faith." Twice Paul says in the twelfth chapter of Romans, "according as God hath dealt to each man a measure of faith"; and "according to the grace that was given us. . . according to the proportion of our faith." God gives us all we can take in, but only what we actually take in. "To him that hath shall be given." And the connection shows that this means to the degree that we appropriate it. To live and grow people must eat, but it doesn't do any good to feed a person who can't or doesn't digest and assimilate it. It will do a vast amount of harm.

Now our organ of digestion, or appropriation or assimilation is faith. Jesus stops in his teaching and says, "understandeth thou these things." To Martha he said, "Believest thou this," and waited for an answer. To the disciples he said, "O fools and slow of heart to believe." There is no use of feeding a baby when he spits it out. But one's powers of digestion grow by digesting. Our faith grows as we take in and appropriate

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

Lafayette Association

One of the best crowds in years and more preachers than usual were present for the Lafayette County Association which met with New Prospect Church. The pastor, Rev. J. W. Henry and the New Prospect saints proved to be perfect hosts in every way.

New Prospect is located near the Yocona High School and in one of the best communities of Lafayette County. A new building which is to be brick veneer is under construction.

We could not fail to notice that although Oxford and Clear Creek, ranking first and second in the number of Baptist Record subscribers, THEY RANK FIRST AND SECOND IN MISSION CONTRIBUTIONS for the first eight months in 1939. These two churches also pay the LARGEST PASTORS' SALARY. The Record does help!

Among those taking part on the program were: Pastors J. L. Courson, P. F. Herring, J. M. Spikes, F. M. Purser, S. H. Shepherd and W. R. Storie, Miss Fannie Traylor, W. G. Mize, C. J. Olander and A. L. Goodrich. They spoke on W.M.U. Work, The Orphanage, The Ministers' Retirement Plan, The Cooperative Program and the Baptist Record Every Family Plan.

Lafayette County has Record readers listed as follows: Dillard 3; CLEAR CREEK 29; Taylor 4; Shiloh 3; OXFORD 78 and 4 R. F. D.; Bay Springs 12.

Belen

The Belen saints are patient and long suffering. Last year they invited us to help in a revival. This year they did likewise and remembering the delights of the former visit we heard the invitation the first time.

The pastor, Rev. J. E. Kinsey, has a large place in their hearts and leads in a wise and worthy way. Though the war and cotton were topics of many conversations, yet the people came and stood by the preacher and the pastor. And what good cooks those Belen women are!

Quitman County has Record readers as follows: Falcon 1; MARKS 65; LAMBERT 65; SLEDGE 32; Vance 1; BELEN 33; CROWDER 48.

Tutwiler

Pastor F. O. Martin of Tutwiler keeps things moving at Tutwiler and Walnut. In June over \$100 went to the 5M Club. He recently baptized 4 at Tutwiler.

Last Sunday nine were baptized at Walnut. Cooperating with Webb and Sumner Tutwiler is putting on the "Come Ye Apart Week" Program.

Tallahatchie County's Record subscribers are listed as follows: WEBB 11; PAYNES CHURCH 22; Enid 1; CASCILLA 22; Charleston 8; PHILIPS 12; SUMNER 42; TUTWILER 38.

TO MEMBERS OF BLACK JACK CHURCH

By the generosity of one of our members, the Baptist Record is to go to each family of Black

promised, saying, Yet once more will I make to tremble not the earth only, but also the heavens. And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which are not shaken may remain." Men are saying that another world war will destroy civilization. We are not so much concerned about the present civilization, the kosmos, the present world order, as we are about the saving of men's immortal souls and the coming of the kingdom of God.

Jack Church for two months. After that time it is hoped that our church will adopt the plan of sending the Record to each family as a part of our program just as we furnish quarterlies to our Sunday school.

Every Baptist should read the Record. It helps us to keep informed, it will inspire us, it will help us to be better Christians.

Sincerely,

T. F. Stroud, Pastor.

—BR—

Those who heard our missionary to Brazil, Rev. W. W. Enete and his "Sammy" on his speaking tour through the South, will be glad to get this recent book, "Sammy Writes a Book," and those who didn't hear him will do the next best thing if they get and read the book. It is published by the Broadman Press and sells for 75c. The children will read it and like it as well as the grown folks.

"The Book of Life" is the title of a book recently from the press of Jno. C. Winston Co., of Philadelphia. The author is Zed Hopeful Copp, D.D., LL.D. It consists of the interwoven gospels and other New Testament books and selections from Proverbs. The author gives his own translation. There is also a brief concordance, an index to the parables and miracles, and the genealogy of Jesus. The price of the book is \$2.50.

There has just come from the press of Wm. B. Eardmans Publishing Co., of Grand Rapids a book of 27 sermons by as many different Baptist preachers in the South, entitled "The Baptist Pulpit Speaks." These sermons were secured from their authors by J. F. Ellis, Ph.D., professor of Social Science in Carson-Newman College of Tennessee. The compiler modestly refrained from having any word to say in the book, giving only a sermon and a prayer from each of the preachers. Twelve of the preachers are from Tennessee; three of them from Jefferson City, four from Nashville, three from Memphis, one from Knoxville, one from Morristown. One is from North Carolina; one from Georgia; one from Alabama; one from Mississippi (the Editor of The Record); four from Texas; one from Oklahoma; two from Kentucky; one from South Carolina, and one from Missouri and one from Virginia. Among these are Drs. Truett, Scarborough, Gwaltney, Taylor, Dawson, Brown, Maiden, Lee (R. G.), Freeman and Yates. Certainly there is variety here. The reader will certainly find some of them inspiring and, we believe, all of them instructive. There is a cross section of Southern Baptist preaching which reveals the sort of preaching our churches are given. It is pleasing to note how without exception these sermons treat of the central truths of the Bible and of our religion. They are by pastors, editors, seminary president and teacher, &c. The preachers range in age from young men to old men; we should say from 35 to 80. Some of these sermons we have already read with great pleasure, and we hope to read them all. The book can be had of the Baptist Book Store for \$1.50.

—BR—

Pastor Wilson T. Miller will have with him Rev. J. B. Smith in a revival meeting at Louise beginning Sept. 17.

The pastor of Pearlhaven Church was assisted by Rev. A. B. Pierce of Crystal Springs in a good revival meeting. There were 24 additions to the church.

At their monthly conference in Jackson Monday twenty-eight preachers reported holding 84 revival meetings during the summer in which 1,262 people were added to the churches. The majority of these were by baptism.

For the month of August the Executive Committee of the Southern Baptist Convention reports receipts for all southwide causes of \$98,418.08. Of this \$72,500.62 came through the cooperative program; \$13,903.26 in designated gifts, and \$12,014.20 through the hundred thousand club. For the eight months of the year receipts for southwide objects were \$1,254,032.17 as compared with \$1,163,355.70 for the same period in 1938.

the words of the Master. This is what he calls eating the flesh and drinking the blood of the Son of man.

It is interesting to observe from the gospels the growing faith of the disciples. They seemed to come hesitatingly to him at first. Read the first chapter of John's gospel, about the coming of Andrew and Peter and Nathaniel and John and Philip. They didn't know much about Jesus. They were accepting the testimony of John. But they used what faith they had and so were on the road to more faith. When they went with him to Cana of Galilee and saw his first miracle, John says, he "manifested his glory; and his disciples believed on him." They did not have the critical dubious attitude.

Later they asked him to increase their faith, and he virtually told them the increase would come by doing what he told them to do, accepting his authority and obeying his command, serving him. Later still trying times came, and their faith was tested, was in danger. He said to Peter, "I have prayed for thee that thy faith fail not." And quietly as the shadows gathered, he said, "Steady yourselves now; Believe in God; Believe also in Me." The time of testing is the time of strengthening of faith, of growth in faith. Our progress in the Christian life is on this line and nowhere else. "From faith unto faith."

One step in faith brings us to the opportunity and the necessity to take another and another, and on to the end. Let us "not be of those that shrink back to perdition; but of them that have faith unto the saving of the soul," Heb. 10:39.

—BR—

WHAT CAN WE DO?

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Now that the war which has threatened the world for several years has actually begun in Europe, what can we do about it? That it is a matter of vital concern there can be no question. That it affects all men, and all the interests of all is certain. That it threatens to destroy what men have carefully built up for decades also goes without saying. Can we do anything about it?

Yes, it is our bounden duty to do something about it, for we are God's representatives in the midst of a needy world, a world in distress because of sin, a world which Jesus came to redeem and save, and which he commissioned us to bring to God in Christ.

First we must keep ourselves in the love of God, free from hatred and bitterness. Our President has proclaimed neutrality. And it is our duty to observe this in letter and spirit. But more than neutrality: it is our duty as Christians to be free from any spirit of vindictiveness. This does not mean that we are to shut our eyes to what is right and wrong, but that we are to pray for the wrong doer and ask that he may be led to repentance.

We are to seek in every way to limit the evils of this war, striving to prevent its spread and praying that it may be speedily terminated if it is the will of God.

We are to pray constantly for God's people on either side of this conflict; that they may not be swept off their feet by waves of bitterness; but that they may show the Christian spirit in these difficult times. They are under great provocation, and can be led to do things which hurt the cause of Christ. Pray that above everything else they may be loyal to him, and may so live as to adorn the doctrine of Christ.

Let us pray that whatever befalls may be for the furtherance of the gospel. We know that God can make the wrath of man to praise him. We are not so much concerned about preserving the kingdoms of this world as about furthering the interests of the kingdom of God. If God shall choose in this way to show the folly of human wisdom and schemes, the madness of men when they forget God, the helplessness of men without him, then men will turn to God in their helplessness. He says, "I will overturn, overturn, overturn, until He shall come whose right it is."

In the letter to the Hebrews we read: "Whose voice then shook the earth: but now he hath

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A FRATERNAL DISSENT

Dr. Pruden and someone else have, in the Herald columns, advocated that Southern Baptists cooperate with the World Council of Churches. Permit me, brother editor, to register dissent.

It seems to me that brethren who take this position have not correctly apprehended the nature of Baptist churches and the genius of Baptist general bodies.

How could such union be accomplished? Baptist Conventions are not authoritarian bodies. They do not have delegates bearing delegated legislative power. They do not have representatives carrying a mandate of the churches. Churches themselves can not delegate their authority to conventions. Conventions are made up of messengers only, elected and sent by their churches to sit in the conventions which are only missionary councils. Churches as such are not in conventions. Messengers cannot, and dare not, bind the churches in any matter whatsoever. The only way for Baptist churches to join the World Council would be for each church to vote to go into such union.

Dr. Pruden's church could vote to join the World Council but the Columbia Association has no way of putting the First Church, Washington, into such union. There is no body on earth authorized to speak for a Baptist church but the church itself. Conventions do not make churches, churches make conventions. Creatures cannot rule their Creators. The authority of a Baptist church does not go an inch beyond its own membership and its local affairs. It cannot become an organic part or constituent member of any outside body of any kind in the whole earth.

Furthermore, if conventions do not keep faith with churches, then the churches will leave the conventions alone. In other words a move by the Southern Baptist Convention to enter into union with ecclesiastical bodies would speedily disrupt the Convention. Churches of whole states would withdraw and form a convention which would respect the freedom and faith of the churches. The overwhelming majority of Southern Baptist Churches are utterly opposed to uniting with ecclesiastical bodies which are filled with pedobaptism, ritualism and sacerdotalism. They will not go into any sort of organic union or affiliation with them lest they be partakers of their doctrinal sins. Whether they be right in that attitude or not that is the fact which every general Baptist body must respect and guard because of the very nature of our churches and conventions.

The brethren who want the churches to unite with other denominations will have to begin a campaign with the churches themselves, and I fancy they will very soon receive some unforgettable lessons in church polity. Some say Baptists should go into the union so as to influence and shape the faith and councils of the aggregate body. Then we should be mere disturbers if we preached the New Testament doctrine of regeneration, believers baptism, democracy of the church, and the priesthood of believers.

Moreover, one must be very naive who thinks the Baptist protest in such union would work any transformation in high church or low church episcopacy.

Let us understand then that there is no way for Baptist Conventions to enter into organic union with ecclesiastical bodies. Furthermore, the usual agitation for such is a mere obsession. Such union would not add an ounce of strength to the Christian forces of the world, and would bring decaying weakness to Baptists. There is already cooperation of Christians in moral movements. Everybody who has read history knows that Baptists have flourished where they have exercised their liberty of proclamation, but have become moribund wherever they have compromised or failed to declare their whole mind. This is no time for Baptists to hesitate or stammer about the doctrine of grace, the Lordship of Christ, the priesthood and equality of all believers, the freedom of the churches without the meddling of priests and "bishops", the value of

the individual, separation of Church and State; and they cannot preach those things if tied up with an organization whose leaders and component parts violate all of those Scriptural principles. The Bible is wise when it says, "Can two walk together except they be agreed?" (Amos 3:3.)

There is a basis of union, "the impregnable rock of Holy Scripture," and Baptists are always ready to meet all God's children on that foundation. If ecclesiastical bodies and other sectaries will eliminate from their teaching everything not found in the New Testament God's people can readily get together. Baptist churches will not be party to scuttling the inspired word of God for the sake of a sentimental union that does not unite.—Religious Herald.

(L. E. Barton, Jasper, Ala.)

FROM BAPTIST WORLD ALLIANCE
PRESIDENT

To the Baptists of All Lands

Dear Brothers and Sisters:

It is common knowledge that the world is in the throes of a serious crisis. It is impossible to forecast what a day, or even an hour, may bring forth.

This message is intended to express not my own feeling alone, but that which animates your brethren all through the world. I desire in the name of the Baptist World Alliance to assure our people of every race and country of the deep sense of oneness in the Lord Jesus Christ which we all cherish. Our unity is a God-created fact. We share in a common salvation. We acknowledge one Divine Lord. He who has drawn us to Himself has thereby drawn us to one another. We share a common indestructible Divine life. No varieties of race, no divisions of allegiance or differences of judgment in the temporal order, can touch our inward spiritual unity, for this belongs not to the temporal order but to the eternal. Above and beyond the unity of our own communion we recognize a like spiritual oneness with all who partake with us in the common salvation. They and we are, and remain forever, brothers and sisters in Him that has loved and redeemed us.

It is conceivable that conditions may arise to make it difficult or impossible for Christian people of various lands freely to correspond with one another. Therefore I send at this time of anxiety a greeting to all the members of our fellowship, assuring them from the depths of my heart—and with the certainty that I represent the entire Baptist communion throughout the earth—of our unwavering love and of our constant remembrance in prayer of those who are specially and intimately linked with us. I would fain greet in similar terms—so far as this message can reach them—Christian brethren of all communions. Nothing is able "to separate us from the love of God which is in Christ Jesus our Lord" (Rom. VIII:39); and nothing can break a spiritual unity rooted in a common experience of the grace of God. We stand together in prayer during this troublous time; and, whatsoever may come, we remain one. It is impossible that we should cease to thank God for the inseparable ties which bind our hearts in Christian love.

"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore."

Yours in fellowship and service,

J. H. RUSHBROOKE,

Pres. Baptist World Alliance.

(August 25, 1939)

Doyle Baird, Jellico, Tennessee, new B.S.U. Secretary for Vanderbilt, Peabody, Ward-Belmont and the other schools in Nashville, succeeds Sammie Martin, who has accepted a professorship in Bessie Tift College, Forsyth, Ga. There are now around 45 full-time Baptist Student Union secretaries on the campuses of the South with as many more part-time secretaries. This feature of our Baptist work, under the leadership of Dr. Frank H. Leavell, has had a marvelous growth within the past ten years and has been very effective.

CHURCHES IN SPAIN

Word comes from the home office of the Spanish Gospel Mission in London that all Protestant churches in Barcelona were closed when Franco took over the city. Permission to reopen them has been denied. These are churches that remained open and unmolested throughout the war under the allegedly "godless" republic. In another Catalan town the Protestant chapel was requisitioned by the Rebel authorities and turned over to a Catholic Action group. The military censor has thus far prevented the Mission from receiving anything more than these fragmentary reports of what has happened in former Loyalist territory, but it views the future of Protestantism in Spain with apprehension. General Franco is restoring the property and traditional status of the Catholic Church, which includes return of all cemeteries to the church and all questions concerning burial to her jurisdiction. Marriages also will probably be affected. The seriousness of this, says the Mission's report, will be realized by "anyone who knows the trouble Protestants had over these matters in the days of the monarchy." Correspondents of the Catholic press in Spain, who have concerned themselves considerably with religious persecution, have been strangely silent on these developments.

Though General Franco has made generous concessions to the Catholic Church for the help it gave him, its position remains far from secure. For in Spain today there is visible the encroaching shadow of the swastika on the cross. This is pointed out by the correspondent of The London Times. In a detailed analysis (written outside Spain) he reports that Franco's Rightist supporters are "sharply divided" and that "intrigue and rancor are now more rife than in the darkest moments of the civil war."

More ominous is the fact that the Falangist (Fascist) party, the only political group now permitted, is increasingly aping Nazism. In its hierarchy "sit many devotees of the sophisticated cult of Fascist violence which has aroused the apprehension of the Spanish bishops. There the church problem is discussed in terms coined during the past few years in Nazi Germany, where many of the party leaders have undergone periods of training. In spite of all official emphasis on the Catholic traditions of Spain—the name of Jose Antonio Primo de Rivera, the founder of the Falange, has been inscribed by order on the walls of every Spanish cathedral—there is a strong undercurrent of revolutionary anticlericalism which has not been dammed."

General Franco has destroyed education, as we know it: "A large majority of the university professors and schoolmasters were adherents of the Republican cause, and are now either in exile or jail." Thus education is again a virtual Catholic monopoly in Spain, which may be regarded by some as a victory for the church (under the monarchy it had control of education and was responsible for the unenviable fact that Spain had by far the worst illiteracy rate in Europe—52 per cent of the population as late as 1931). But what will happen to this "victory" as the Spanish Fascists attempt to consolidate their position and "unify" Spain? Certainly the experiences in Austria and Germany afford a disturbing lesson. No doubt that is why the Spanish bishops are suddenly becoming apprehensive—perhaps too late.—The New Republic.

One of the editors of The Christian Century has been vacationing in Pennsylvania, in the part which seems to be a beautiful agricultural section. And whereas he had heard a good deal about poverty in rural sections, he had thought of this as specially where they grow cotton. But he is finding out a thing or two. Of some of these farmers in Pennsylvania he says, "There are numbers of tenant farmers who live on the ragged edge and whose children show acutely cruel marks of undernourishment and near starvation. Peasantry is not something which threatens these farm people, it is something which is actually here."

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

This Sunday hundreds of Mississippi Baptist Sunday Schools with tens of thousands of members enrolled will bring a great State Mission obligation offering to houses of the Lord in every section of the State. What a sight such remembrance of His work in love and loyalty must be in Heaven's eyes!

We hope you will share your joy and testimony with us by writing or telling of your experience and of the spiritual fruits.

II

Every church, Sunday school, Training Union, Woman's Missionary Union and Brotherhood not yet participating in this State Mission opportunity and responsibility should plan to do so at once. Write us for program material and offering envelopes at once.

Let us finish that which we began!

A few of our best churches of necessity planned their State Mission observance for one of the next two weeks. Join them! Let us make it unanimous for Christ's sake!

III

"From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" James 4:1-5.

When we think of Europe at least professedly Christian—and, undoubtedly with many genuine Christians—plunging the world again and again into the horrible catastrophe of war, how it must hurt the heart of the Saviour! What shabby testimony in the eyes of the heathen and idolatrous peoples of the earth! Is that Christianity?

Yet many churches are torn by strife and dissension, by hatred and jealousy! Is that Christianity? Denominational dissension appears at times! "Is Christ divided?" I Cor. 1:13.

IV

"May God forgive me for ever being either in silent assent or in vocal declaration, a party to the thought that if only we had sent Christianity to certain other countries in earlier days the holocaust of war would not have been. The western brand of Christianity has never yet accomplished such a miracle. Our leaders in so-called Christian lands have been unable to steer clear of wars, and when embroiled they have termed the conflicts 'Righteous wars,' even though waging them in vindication of self or selfish desires. In our hearts we know that Jesus would not sanction such action. Furthermore, the spirit of such a statement as 'If we had done so and so, things would be different,' too often smacks of pious superiority. That attitude itself will frustrate any attempt to carry a miracle-working Gospel. Jesus was never so caustic as in the presence of such a spirit. May He sear from my soul such a spirit and cleanse me from that sin.

There is a Gospel, however, that will eradicate the problem of war, and the Christian must first learn and practice it before he may persuade others that it works. It is significant that Jesus, living in a totalitarian state, made no frontal attacks on this problem of war. Just as He planned

for the bringing in of His Kingdom, so He outlined a slower, but a more basic attack than mass legislation. For He said, "ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment." Matthew 5:21-22a.

V

"Concisely Jesus struck at the tap-root of the problem. In changed phraseology He says, 'Thou shalt not become angry.' Though we cut off a time the fruit of killing, it grows again unless we uproot anger from our lives.

I once saw on the foreign field a man who, when anger got control, was like a wild beast. For days, following these outbursts, his body ached from poisons thrown off in such a passion. Even in our physiological make-up God must have commanded, 'Thou shalt not become angry.' But when Jesus came into lordship of this man's life, anger disappeared and he has never again had an outburst of temper.

"Wherefore if any man is in Christ he is a new creature, the old things are passed away; behold they are become new." Yes, the old law in regard to killing is fulfilled—become new. When we become a new creature in regard to anger we are given the power of seeing love dispelling wrath. It is a slow, but certain road to the solution of the problem of war, for anger leads to hate, and hate to killing.

Have you and I through Christ's power done all that we might toward the eradication of this tap-root?"

—THE COMMISSION.

VI

We are happy to give you receipts for August. Our God Marches on! Mississippi Baptists march on with Him!

Year	Coop Pro.	Desig.	5M Club.	Total
1939	\$9,274.10	\$5,043.43	\$1,098.52	\$15,422.09
1938	6,866.22	3,521.85*	1,246.27	11,634.34

*Less \$2,500 Bonds sold.

"The Lord loveth a cheerful giver." II Cor. 8-9. Doxology! Numbers 6:24-26.

Note: This does not include \$12,000.00 Endowment notes secured. Emphasis—There must be a continued increase in receipts if we meet the extra \$15,000—\$20,000 due 1939 above 1938 obligations. Thanks!

VII

We have enjoyed an increasingly large number of pastors and laymen in recent weeks calling by the office. We are always glad to see you. Know that when we are out on the field and miss you at the office we are trying to represent you in the work. Should you find us in, and busy, well, you would want to do something about it if you always caught us loafing. "How-do-you-do? Happy to see you."

We have been receiving more and more requests through the mails for mission materials, tracts, etc. We believe such materials are for use in our Master's service and we are most happy to cooperate.

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work," (Jno. 9:4), said Jesus. Good example!

VIII

Occasionally we check to see if we are really working at the thing or just fooling self.

A summary of your Secretary's activities February 1-August 31 follows: Associational meetings, 51; Additions to churches, 48; for baptism, 61; baptized, 15; requests for prayer, 162; messages delivered, 250; reconsecrations, 336; churches helped organize, 1; Five Thousand Club members, 22; mission services, 6; distributed thousands of tracts; distributed 600 Gospels of John.

—BR—

It is said that the National Labor Relations Board has issued an order restraining Henry Ford from criticizing labor organizations. The next step is for some government agency to send preachers to jail for criticizing any public official for failure to enforce the liquor laws.

PASTORAL PROBLEMS—"A PERSONAL INTEREST"

By Norman W. Cox

—O—

One of the mightiest weapons that a pastor has for the service of Christ and his fellowman is a friendly personal interest. We have the temptation to deal with people in masses. As the love of God individualizes each of us, even so, the Lord Jesus Christ would have each of us preachers to individualize each person in the constituency we serve, and show in some way a personal interest in them as individuals.

It matters not what other gifts we have, none of these can take the place of getting over to the folks whom we serve the fact that our interest in them is personal. Here we are under the temptation of being professional. We can make our calls upon the sick as a matter of duty; we can conduct funerals, marriages, and visit with people very diligently and faithfully, we may do it cleverly and with ability, but these are poor substitutes for a genuine Christly human interest in them as living souls whom we love.

We cannot convey the idea of a true personal interest to others like you would turn on a light. It is the communication of the spirit. People know the difference without being able to explain it. Said a Jewish merchant to me not long ago: "You have meant much to me, and I am a better man from having known you, for the reason that you always treated me like I was a human being and you were interested in me." The most effective pastors I have known were men who got over to their people the fact that their desire was to serve them in the name of the Lord Jesus Christ. They did not talk about it, they lived it.

—BR—

ON THE OTHER SIDE

—O—

I have read two articles in the Record lately approving the amendment to the Constitution of our state as to the Mortmain law. One of them was by Atty. Gen. Greek L. Rice, who explained that you had to make your will at least 90 days before death. Every voter should ask himself why did they put that safeguard in the amendment? Is 90 days enough? The other safeguard is that the property would have to be sold within ten years and that it would have to pay taxes just like any other property. But Greek Rice, the Attorney General, did not explain that right under this safeguard it says "unless exempt by some specific statute." In other words whenever they get ready to change it, all they have to do is go to the legislature and get a law passed.

In the light of recent history I don't see how any good Baptist could vote for this amendment. You take Russia where they confiscated the church property and is now a Godless nation, and there is Spain where they confiscated the church property and burned down the churches. Then in Mexico where they did the same thing and ran the preachers out of the country.

The churches owned millions of dollars worth of valuable land in these countries and if they had a law passed 200 years ago, there would not have been any confiscation and probably not so much suffering.

I understand that all denominations are in favor of this amendment, but not all the churches.

Yours very truly,

E. O. Gilleylen, Liberty, Rt. 1.

—BR—

We had gotten accustomed to thinking of Dr. Paschal as editor of the Biblical Recorder, and it will be hard to get along without him. His versatility amounts to genius. We do not know how he manages to turn off as much work as he does. As editor he had as many editorials as anybody, and as good. He is a true man and Christian. His articles were all alive. Beside being editor he is head of a department in Wake Forest College, and a close student of history and of contemporary events. We hope he keeps that pen busy still for the good of us all, and all the world.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.



FUTURE W. M. U. LEADERS

Y.W.A. Council at Hillman College, Clinton, Miss.

It is interesting to note that with two exceptions every state president of the W.M.U. has been directly connected with Hillman College, either as a former student, teacher, or patron. Hillman girls have wonderful opportunities to know personally many prominent leaders of today and many who will become leaders in church and state during the lives of this student generation. For the past several years the Hillman College Y.W.A. has been an A-1 Auxiliary.

The council members are pictured as follows: Standing: Betty Carter, treasurer, Big Creek; Mary Ruth Farrar, secretary, Hazlehurst; Sara Frances Phillips, president, Holcomb; Audrey Singley, vice-president, Columbia.

Sitting: Zula Hamilton, B. B. I., New Orleans; Sarah Lee Williamson, Minden, La.; Marcelle Davis, Purvis, Miss.; Lillian Overton, Fulton, Miss.; Christine Taylor, Hushpuckena, Miss.; Annie Jayne Russell, Hazlehurst, Miss.; Myrtis Haynie, Durant, Miss.; Bobbie Rush, Lake, Miss.; Earline Patridge, Belzoni, Miss.; Edith Pope, New Orleans, La.

PERSONAL SERVICE: A CHAIN

Mrs. Eureka Whiteker, Southwide Personal Service Chairman

Mrs. R. D. Sheldon of Oklahoma recently said that the highest type of Personal Service was the presenting of a personal Savior to a personal sinner by a personal soul-winner. This is true and in order to plan best for this work we suggest a five link chain, each link playing an important part.

The first link is Survey. The W.M.S. is responsible for making the survey but Y.W.A.'s can assist. The needs vary in different communities so the purpose of the survey is to find out what is to be done, to know where and what the need is. There are various ways of getting this information but the most thorough way is the house to house canvass. The counselor or personal service chairman of the Y.W.A. accepts as the responsibility of the Y.W.A. a part of the work resulting from the findings of the survey.

The second link is Assign. This work is given out at the regular monthly meeting of the Y.W.A. These bits of service will usually fall under three classes—visiting, distributing and holding meetings. As the greatest benefit comes to the one doing the work, each young woman

should share in it every month, or at least several times each year. Permanent projects may be assigned for a year or six months in advance. Are you a happy Christian? Mark Twain has said that you must have somebody to divide it with to get the full value of joy.

The third link is Pray. Our aim in this work is to win the lost and to build up the saved. Prayer is essential to either and to both. Our tasks are God-given and we want the results to be pleasing to Him. We would pray unitedly as the assignments are made at the meetings of our organization and we should pray individually as we go about the doing of our part in the tasks. Definite prayer lists should be used by all organizations and members.

The fourth link is Perform. Our intentions are often good but Satan urges us to put it off or not to do it. Going out in service isn't always easy but the love of Christ will constrain us, or force us, to do it. A tiny plant will force its way up against a concrete pavement, burst it and push upward to the light. This power lives in the hearts of Christians. Rendering service in this way puts a sparkle in the eye and happiness in the heart not found elsewhere.

The fifth link is Report. Mrs. W. T. Turner of Texas reminds us that reporting is scriptural. The disciples reported their work to Jesus. Paul and Barnabas came back from their missionary journey and called the church together to report what had been done. The verse of scripture which says, "Let not your left hand know what your right hand does," means simply, don't shake hands with yourself over it. We use reports that others may be inspired to do.

The five link chain of Personal Service is very important because its use will enable us to bind the hearts of many to us and through us to Christ, the Lord.—The Window of Y. W. A.

The following plan is used by one of our good societies. I am passing it on to others who may be interested:

"Our treasurer goes early and sits on the back seat and has a tray on which are six pint sized ice cream cartons. In the lid of each a portion is removed large enough for coins, checks or currency to be put in, and the lids are labeled. We have a 100,000 club box, a 5,000 club box, one for "dues" a "Ridgecrest Fund" a "Bible Woman" (We support a Bible woman), "Orphanage" and as each enters they put into "The

Lord's Treasury" just whatever they wish to contribute, and often when the meeting is over the treasurer is ready to report and has as much as \$15.00. We think this has increased our attendance but has not decreased the offering because some who really could not contribute felt a delicacy in coming when the tray was passed during the business session. The tray is carried only on business afternoons.

Love and best wishes to you in your work."
—Mrs. W. J. Shoemaker.

CLARKE COLLEGE

With students enrolled from Texas, Alabama, Louisiana, Arkansas, Tennessee, and Mississippi, indications are that Clarke Memorial College at Newton, will have one of the largest student bodies in recent years. Figures on the complete enrollment are not available yet. Of the out-of-state delegations, Alabama has the largest group. Texas and Arkansas were not represented in the student group last session.

As a means of tying up the students with the local Baptist Church, Clarke College night was held on Monday night at the revival services. The entire student body and faculty attended in a body. Further carrying out the idea of church-student relations, the students attended in a body at the Friday morning service.

At the formal opening on Tuesday morning, Sept. 5, Dr. Harry Lee Spencer of Fort Worth, Texas, who is preaching in the local Baptist revival, was the feature speaker. He spoke of the wonderful traditions of Clarke, and challenged the administration to build enlarged plans for the college, because of the high spiritual atmosphere pervading the campus.—K. Miley.

All the office and field force of the Convention Board are happy in this busy season. Associations are meeting thick and fast. And the week of prayer gives them special opportunities for service. The Editor spoke Monday evening at Clinton, Wednesday at Florence, Thursday at Raymond and Friday at Calvary Church, Jackson.

Pearson Church is rejoicing in the fact that plans are being made to build a pastor's home in the near future and they think this will mean a definite step forward in the progress of the church.—Reporter.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us a change. If you do not send in your renewal your name will be dropped from the list.

Editorial notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All other notices will cost one cent a line, which must accompany the notice.

The Advertising Department is in charge of the following: Jacobus List, Inc., Clinton, S. C. Solicitor; E. L. Gould, Manager, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Brown, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 2 Park Drive, N. E., Atlanta, Ga.

LETTER TO EDITOR

Plantersville, Miss.

September 9, 1939.

P. I. Lipsey
Jackson, Miss.

Dear Bro. Lipsey:

Under "Sparks and Splinters" in the issue of August 31st, there is indeed as well as name a "splinter", a statement that surely will fester and cause a great deal of irritation and misery if allowed to remain. I refer to your statement in regard to the B.T.U. and women speaking in the churches.

I thank God there has been at least one response to this (brother W. Lee) in the issue of September 7th. I do not intend, of course, to intrude upon any correspondence you are having with you, and yet I wish to ask you a question or two I had intended writing when I read your first remarks.

You referred to the "plain command" of the New Testament against women speaking in the churches, and in your reply to brother Lee you quote part of I Cor. 14:33-34. Why do you not quote the entire passage? You omitted "but they are commanded to be under obedience, as also saith the law."

For many years it has been my pleasure to study God's Word. In many instances I have discovered in the New Testament a reference to "the law" and have always gone back to the Old Testament and there found the passage. Surely, if you are using this as a proof that Paul is ordering the women to keep silence by referring them to "the law," you can tell me where that law is. I have searched in vain for it. I am determined to accept all of the Word as verbally inspired and to be accepted as our rule of conduct. However, I am not willing to accept an order purporting to be from God's Word when it has either been taken out of its setting or completely distorted in the rendering of said passage.

A complete study of Paul's activities, the fact he used women and was condemned for "leading about a woman" (Priscilla, I Cor. 9:5) and commended them so highly (Rom. 16), would show one he needs to read this passage carefully to get its meaning. Furthermore, in the 39th verse he concluded this particular passage with these words: "Wherefore, brethren, covet to prophesy." Who are the "alls" of verse 24? Why does Paul speak of the manner in which women are to pray or prophesy in I Cor. 11:4-5 if it is forbidden and not practised? To whom is the epistle of the Corinthians written? Is it just to the "men" of the church? I find no reference to "sisters."

If I did not know that Gal. 3:28 is true and in the body of Christ there is "no male or female" but the brethren of the church include all born again members, I would be logical enough to admit a woman could not claim salvation. You say "Where shall the line be drawn?" Yes, indeed, if you are to silence the women you must be consistent. Remove them from classes as teachers; take them out of the mission fields; forbid them to sing His praises in the choir or congregation; in fact, recognize that they are not born again if all of the Word with its commands and instructions is not for them.

Hab. 2:20 says "Let all the earth keep silence before him," yet repeatedly we are admonished to praise Him (about 100 times in the Psalms), "Let everything that hath breath praise the Lord," Psa. 120:6. How can these be reconciled unless we use common sense in our interpretation?

To go back to the particular passage in question, I Cor. 14, please explain also the meaning of verses 36-37: "What? came the word of God out from you? or came it unto you only? If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I mean, in the light of your insistence upon silence, based upon "the law," why does Paul ask if this came "out of" them or "unto them only" and then insist that what he writes is "the commandments of the Lord."

My study has shown me "the law" referred to, the Jewish Talmud, is full of denunciation of women and their place in the economy of God. Paul is here answering their arguments as he has other matters in the same passage. I realize that today orthodox Jews offer as their first prayer in the morning "I thank thee, God, I was not made a woman." Yet, I realize further that this is not God's law, but man's. It is that law that Jesus Himself so bitterly condemned. If I am wrong in my understanding and you have overlooked the fact that God's law does forbid women to speak in the church or assembly, please enlighten me with the passage that I might read and be convinced.

I would not under any consideration wish to cause a controversy that might be harmful. However, feeling this is a matter of great seriousness and one that needs to be faced fairly and squarely in our churches, I feel it should be brought into the open and given honest, prayerful and above all Biblical interpretation.

Most sincerely,
Edith A. Brooks.

P.S.: I wish this letter with your

MRS. B. B. BANES

—o—

On September 1 God in His infinite wisdom called from our midst Mother Banes, that she might enjoy the mansion prepared for her in Glory Land.

We feel very deeply the loss in her going, but as was stated at her funeral, she has already enjoyed more real happiness since her departure than she or I could enjoy in a lifetime here.

She was a very faithful member of Concord Baptist Church until her death, living to the ripe old age of seventy-seven years. She aged with grace and loveliness. All who knew her loved and honored her.

May God's rich blessing abide on everyone who was so kind to her and her loved ones whom she leaves behind, and may her virtuous and motherly words of wisdom ever be cherished by all who will rise up to call her blessed.

One who loved her and will miss her.—O. L. Byrd.

—BR—

S.S. ATTENDANCE SEPT. 10, 1939

Jackson Griffith Mem.	681
Jackson Northside	111
Jackson Davis Mem.	241
Bethlehem, Jones Co., Sept. 3	152
Jackson, Van Winkle	136
West Laurel Church	503
Crystal Springs Church	314
Clinton Church	428
West Laurel Church, Sept. 3	505
River Ave., Hattiesburg	96
Byram Church	42
Pace Church	72
Bethlehem Church, Jones Co.	115
Immanuel Church, Hattiesburg	166
Van Winkle Church, Sept. 3	136
Van Winkle Church	118

—o—

B. T. U. ATTENDANCE SEPT. 10

Jackson Griffith Church	278
Jackson Northside Church	45
Jackson Davis Church	145
Van Winkle Church, Sept. 3	71
Pace Church	64
Byram Church	33
River Avenue Church	100
West Laurel Church	253
Crystal Springs Church	117
West Laurel, Sept. 3	223
Immanuel, Hattiesburg	125
Van Winkle Church	76

—BR—

Pastor W. S. Allen writes from Pass Christian and Bay St. Louis that the churches had Vacation Bible schools of two weeks each. The people are grieved at the serious illness of brother W. A. McComb, for he and his wife have been a great inspiration to our Baptist people on the coast. All are welcoming brother L. D. Posey who has recently come to Long Beach. Brother Allen says the financial condition of the people is distressing. There are as many unemployed as at any time in the past ten years, and many are living on reduced salaries. He looks with alarm at the prospect of the war, and feels that if this country should be drawn into it there would be a time of unprecedented distress. One ray of hope: the distressed condition is causing many to turn to the Lord.

answer might be given publication in your paper.—E. B.

Editorial Comment:—This article came too late for any answer to the questions in this week's Record.

Madison County Association meets on Sept. 26 at Flora, and not at Canton, as previously published in the Record.

Pastor Wayne Todd reports another good day at Byram Church Sunday with one profession of faith and four additions by letter.

If your church did not observe the week of prayer for State Missions, it would be well at least to make a special offering for the cause next Sunday. Join your brethren and sisters in this fellowship in furtherance of the gospel. An athlete does his best work after he has warmed up; and a church will give more after spending a season in prayer. But hot or cold, do something.

The Committee on Program for Hinds-Warren Association consists of I. F. Metts, A. S. Johnston and R. L. Wallace. The meeting is at Davis Memorial Church, Jackson, Oct. 19. Those asked to make reports are J. W. Middleton on Denominational Work, D. A. McCall on Missions, A. L. Goodrich on The Baptist Record, Sermon by J. M. Cook. After dinner comes Christian Education by D. M. Nelson, Baptist Hospitals by Mrs. K. Gilfoy, Prohibition by P. I. Lipsey, Ministerial Relief by Judge Sydney Smith, W. M.U. by Miss Mary Osborne, Ministerial Education by M. O. Patterson.

From a letter by Miss Mable Burns it is evident that Concord Church is being greatly blessed and that the grace of God has not been in vain. A recent revival meeting in which Rev. J. F. McClellan brought great gospel messages to large congregations 21 were added to the church, eighteen of them by baptism. Christian people were greatly helped. Buses bring the people in to Sunday school. Last Sunday over 100 were present. The future is full of hope. The church house has been painted inside and out. Sunday school rooms will probably be built. The church appreciates the work of brother Phiffer Porter and wife, and prayers attend them as they enter the Baptist Bible Institute.

—BR—

The master, to impress on his pupils the need of thinking before speaking, told them to count fifty before saying anything important, and one hundred if it was very important.

Next day he was speaking, standing with his back to the fire, when he noticed several lips moving rapidly.

Suddenly the whole class shouted: "Ninety-eight ninety-nine a hundred. Your coat's on fire, sir!"

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THE TRAINING UNION IN EVANGELISM

T. L. Holcomb

(Statement of Southwide and State Training Union Secretaries, Authorized at Ridgecrest, July 9, 1939)

The Southwide and state Training Union secretaries, in conference with Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, at Ridgecrest, North Carolina, on July 9, 1939, authorized this statement on the Training Union and evangelism.

The Southwide Baptist Revival has been a great blessing to the Training Union forces. This has been true because they have actually participated in this revival.

It is our joy to pledge to Dr. L. R. Scarborough and Dr. Roland Q. Leavell our continued co-operation in the Southwide and nationwide program of evangelism.

Our Plans for 1940

(1) Through assimilation of new thing in our power to lead all our Training Union members into active participation in revivals—church and associational—through helping with preliminary plans, taking study courses in soul-winning, conducting cottage prayer meetings, holding youth revivals, street meetings, watch night services, and by personal work.

2. We propose to put greater emphasis on the Training Union as the force in our churches for conservation of new members and all Baptist life.

(1) Through assimilation of new members into church life and fellowship through training.

(2) Through indoctrination.

(3) Through training in stewardship and missions.

(4) Through growth in grace and knowledge by enlisting all in daily Bible reading and daily prayer.

(5) Through development of efficiency in church work.

(6) Through training in personal witnessing to the lost.

3. We wish to call attention to the fact that the Training Union Calendar for 1940 is co-ordinated with the Southern Baptist program of evangelism and other denominational emphasis.

Theme—The New Testament Pattern of Church Membership. All the lessons and activities for the year will be constructed around this theme.

Aim—To lead every church member to grow as a Christian, to enter fully and joyfully into all the duties and privileges of church membership, to seek the lost for Christ, and to be true to Christ in every area and relationship of his life.

Scripture—Walk as children in light... proving what is well-pleasing unto the Lord (Ephesians 5:8b, 10).

January—Alive Together with Christ (Eph. 2:15; Rom. 6:1).

February—Filled with the Holy Spirit (Acts 2:4).

March—Growing in Grace and Knowledge (2 Peter 3:18).

April—Walking in Newness of Life (Rom. 6:4).

May—Seeking the Lost (Luke 15).

June—Seeking Wisdom from

Above (James 1:5; 3:17; Luke 2:52; Matt. 7:24-27).

July—Overcoming Evil with Good (Rom. 12:21).

August—Servants of Righteousness (Rom. 6:18).

September—Living Epistles of Christ (2 Cor. 3:2-3).

October—Seeking First the Kingdom (Matt. 6:23).

November—Continuing Steadfastly in Church Fellowship (Acts 2:42, 46; 5:42; Rom. 12:12).

December—Bearing Much Fruit (John 15:8, 16).

We earnestly hope that all our churches will take immediate steps to enroll all their members, including new converts, in the Training Union, so that they may receive the benefit of these great studies.

4. We wish to urge all our churches to greater aggressiveness in enlarging their Training Union through

(1) One-church enlargement campaigns.

(2) Associational simultaneous enlargement campaigns.

(3) Promotion of continuous enlistment to reach all church members for the Training Union.

5. It is our firm purpose to carry on a program of continuous expansion through the Associational Training Union to establish Training Unions in all the churches, by

(1) Extension work by associational officers.

(2) Extension work by local Training Unions.

(3) Organization of Training Unions in connection with all revivals in churches not having a Training Union.

(4) By asking all preachers who conduct revivals to emphasize the Training Union as the agency for conserving the lives of all new members.

(5) Associational meetings.

6. We recommend that the following books be taught to new Christians and others who may not have studied them.

Juniors: The Junior and His Church, Roop; Living for Jesus, Allen.

Intermediates: The Meaning of Church Membership, Crawley; Not Your Own, Cooper.

Young People: Training in Church Membership, Van Ness; More Than Money, Freeman; What We Believe, Boone.

Adults: The Growing Christian, Watts; Our Doctrines, Tribble.

MORE LIGHT?

I was much interested in a letter in last week's issue of the Record from brother J. W. Lee requesting you to give proof that our B. T. U. organizations are teaching our young women to violate a plain command of the scripture against speaking in public assemblies. In reply the Editor quotes I Cor. 14:34 in which the declaration is "Let the women keep silence in the churches." If this is to be taken as an absolute prohibition for our women to refrain from utterance in public worship, what will the Editor do with an equally positive command in I Cor. 16:20, "Salute one another with the holy kiss." Presumably brother Lee is not insisting that his young people shall observe this positive

command of the scripture. Is it not possible to interpret both these passages in accordance with present status quo.

—E. T. Mobberly, Laurel.

Editor's Remark: Evidently brother Mobberly believes that the scripture should be interpreted according to the "status quo" (somebody called the status quo "the mess we are in.") Our belief is that the meaning of the scripture and the obligation to observe it are unchangeable. That kissing business seems quite a favorite scripture with those who advocate women not keeping silent in the churches. We would suggest the solution suggested by a negro congregation who advised the pastor who had been "taking the lambs in his bosom," to confine himself to the ram-lambs.

HE SAVED OTHERS

By Louis J. Bristow, Superintendent

The fire occurred last March and threatened the lives of the 17 persons who were sleeping in the rooming house. Ramon was working at night at a banana warehouse, when he saw the flames. Seeing it was his grandmother's house ablaze and knowing the roomers were there, he rushed to the place, broke open the door and awakened the sleeping folk. Upstairs he had great difficulty because the flames filled the corridor. Getting the last man up, the two of them had to run directly through the flames to reach an exit window. The first man got through, but as Ramon dashed into the fire the floor fell, dropping him into a blazing furnace beneath. Heroic work by firemen rescued him, but he was horribly burned. He has been in the Southern Baptist Hos-

pital for many months. At first it seemed he would die; but he is up and walking about now, full of happiness and gratitude for the care he has had. But—

He alone saved 17 others: in doing so he could not save himself. One ear is burned off, the other practically so. His face is scarred horribly. The fingers of his right hand are but stubs and those of his left are stiff. His body and legs are covered with awful scars. But he lives.

Ramon was just a young laborer, a Mexican. But he is a hero. The official record says he saved 17 lives. The daily papers had enthusiastic stories of his heroism. He is poor and his family is poor. The Southern Baptist Hospital has done what it could for him. He lives and soon he will leave us. He will not work again—at least he is not fit to work as he did before. I am wondering what he will do? Perhaps—but why speculate. We only operate a hospital. New Orleans, Louisiana.

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.

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SPARKLING, happy carefree eyes aren't a matter of birthdays... many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain... through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays... if you have your eyes examined regularly, and begin to Light Condition your home.

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Training

Would you like for your Sunday school to have a well-planned, coordinated program of work and progress for the new year? Then, surely you have already scheduled your October week of training! Don't you think it will be the right thing to do to offer the regular department training books for each officer from the Cradle Roll through extension departments? In this way, as the many adjustments and placements are necessarily made, all workers, as well as the new, will receive the needed special training. "A mechanic might, through experimentation, repair an automobile. If, however, he had been trained for his task, he would do the job in much less time, with less energy, and with more lasting results."

Promotion

Is your Sunday school listed among the many who will be observing Promotion Day September 14th? This day should be a major event for every Sunday school member. It is one day during the year when every member needs to be present. Proper observance of Promotion Day in itself is an excellent preparation for the new year's work. In the Sunday School Builder for September you will find a suggested program. "Jesus — The World's Saviour" is the name of the Promotion Day program. Extra copies of the program may be secured by writing this department. If the service for this day is properly planned and carried out, it will be a means of stimulating much greater interest in all phases of the Sunday school work and will result in more efficient and effective work by the teachers and officers. Surely no Sunday school can afford to miss the observance of this very important day for the entire Sunday school.

Home Co-operation Week

When? Third week in October. What? Home Co-operation Week is an intensive effort immediately following Promotion Day, looking toward the best possible co-operation between the home and the Sunday school in the beginning of the year. Why? The main purpose of this week is that the Home and the Church may draw closer together for the sake of the Child. How? From this department you may secure a free package of material explaining in detail just how to make this week most meaningful in your Sunday school. Too, you will by all means want copies of the new pageant "Homes" by Mrs. Lake R. Pylant. The teacher's visit in the home is most vital and should be the very focal point of the week's work. Three main features of this week are: Visiting, Parents' Meeting and the Pageant. Observe Home Co-operation Week and be assured of increased attendance, aroused co-operative interest and of the home, the Sunday school and Sunday school workers being drawn closer together.

TO THE HIGH SCHOOL STUDENTS

—O—

There is a theory taught from the text books in all our high schools in Mississippi which indirectly gives the lie to the Bible.

Very subtly the theory is woven into a plausible tale that has a tendency to poison the minds of our children and destroy their faith in the Bible.

Briefly stated the theory is this: That the original state of man was that of savage or "cave man," who had no language, but wandered about jabbering to one another.

To use plain English, the theory is a lie as black as hell, and the authors of this so-called history are infidels, and God's enemies. That men at one time in past history dwelt in caves and had no language is true, but it was not the original state of man.

In the beginning God created man in His own image and His own likeness. He breathed into his nostrils the breath of life; and man became a living soul.

He gave to the man whose name was Adam a pure language; no doubt the same language that was and is spoken in heaven. To Adam, the first man, God not only gave to him a pure language but honored him by giving him dominion over every other living creature on the earth. He even honored him by giving him the privilege to name all the beasts, the cattle, the fowl and all the creeping things on the earth; and the name that Adam gave them, they were called. But what became of that pure language? The fact is that man became disobedient to the commands of God; turned aside from His teaching; rebelled against Him, and became so wicked and violent that God sent a flood over all the earth and destroyed every man, woman and child except one family. "But Noah found grace in the eyes of the Lord." And God moved him to prepare an ark in which Noah and family—eight persons in all—were saved from the flood.

After the flood the family of Noah began to multiply and replenish the earth and in a few hundred years the same thing happened again like it was at the first: The people turned their backs on God, and began to exalt man, and said: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name."

Now God had promised that He would not destroy the earth again by a flood, so He did the next best thing to bring man down to where he belonged, and that was to destroy his language. So, God came down and literally took their language away from them, and they left off to build the city and the tower which was to defy man and they separated into small tribes and began to wander into all parts of the earth without language.

And, so, these infidel so-called history writers assume that it was the original state of man. From these jabbering tribes all our languages and dialects of today originated. And there is not a pure language on the earth today.

But the day and time is coming when the God of heaven will re-

store to man the pure language that he originally had.

But this will not happen until at the end of this age, when the God of heaven will set up a kingdom which shall break in pieces and consume of the present kingdom of this world. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3:9.

To the high school students I want to say: Do not let these little infidels shake your faith in the God of the Bible.

Believe Him, and believe on His Son and it will be a great blessing to you in this life and eternal life in the ages to come.—J. E. Heath, Winona, Miss.

—BR—

CENTER TERRACE, CANTON

—O—

Dear Brother Lipsey:

Our Intermediate B.Y.P.U. has been growing so rapidly in the last three months until we thought it would be nice to put something about it in the Baptist Record.

We have added fifteen new Sunday school rooms to our old building and have made our auditorium larger. Our Union with the others have helped considerably, but the main thing is the increased interest shown in our Union since our building is finished enough that we can meet in the new rooms. Before the new building was erected we had fourteen members. We didn't show interest at all it seemed. About two Bible readers out of the fourteen, everybody read their parts, we didn't come regular and our Union seemed to be gone. But since our building is finished we have twenty-four regular members, and an average of ten Bible readers, which is improving gradually. When the members are assigned a part they take it without any complaint and give it without the quarterly.

It seems as though we are improving gradually along every line, however there is still lots of work to be done. We would like to have your prayers and interest that our Union might continue to grow and prosper. With God as our helper we shall try harder to reach our goal. This report is from the Center Terrace Baptist Church, Canton, Mississippi.—Juanita Cooper, Intermediate.

—BR—

REVIVALS

—O—

My first revival this summer was at Homewood. Brother Glen Harbin did the preaching. The messages were fine. There were three professions of faith and one by letter and the church was greatly revived. The Methodist people helped us out a great deal.

Burns revival meeting was very good. The preaching was done by the pastor. There were no professions of faith but we had a fine time together. There was good co-operation by the older churches of our community. Five were baptized the last day of the meeting. These had united with the church before the revival.

Mt. Carmel revival was good. The people seemed to enjoy the services. There were nine professions of faith and three by letter. I am

DR. B. J. W. GRAHAM
Atlanta, Ga.



Dr. B. J. W. Graham, Atlanta, Ga., looking over his latest book, "A Ministry of Fifty Years," which is on sale at the Sunday School Board or the Baptist Book Store. Dr. Graham was for 20 years Editor of The Christian Index, and has included in his book observations in Europe and the Holy Land. The whole book, 360 pages, is a life story told in an interesting way. Price \$2.75, post-paid.

hoping that the revival will last. I did my own preaching in this revival also.

I preached in a mission revival nearly four miles below Mt. Carmel Church. The preaching was at night and 2 services on first Sunday in September. It lasted for six days. The meeting was out in the open under the shade trees. The services were well attended and good interest. There were four professions of faith to be baptized later. These will be members of Mt. Carmel Church. The crowds would average above 75 each service. There is a real need for a church in this community. The people have a mind to build a church. I preach to these people each third Sunday evening. We have a real good Sunday school with from 40 to 50 average.

Will all the brethren pray for us?—Rev. O. H. Buckley.

CALOMEL NIGHT NOW A PLEASURE

The old time calomel was the doctor's favorite remedy for biliousness or so-called "Torpid Liver," so prevalent in hot weather, but it had some serious drawbacks from the standpoint of the patient. The nauseating and sickening after-effects and the necessity to follow it with a dose of Epsom salts made many of us hate to take it. Now you can really enjoy your calomel, for Calotabs make calomel-taking a pleasure. They give you the combined effects of calomel and salts, helping Nature to expel the sour, stagnant bile and washing it out of the system.

One or two Calotabs at bedtime with a glass of water or sweet milk,—that's all. Next morning your system feels clean and refreshed, your head is clear, your spirit bright, and you are feeling fine with a hearty appetite for breakfast. Eat what you wish and go about your work or pleasure.

Genuine Calotabs are sold only in checker-board (black and white) packages bearing the trade mark "Calotabs." Refuse imitations. Family package only twenty-five cents; trial package ten cents, at your dealer's. (Adv.)

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Do you remember the verses which we gave you two weeks ago on "kindness?" Here are some more verses that speak of the kindness of God. Let's read them and thank God for His kindness to us, and then let's remember that when we show kindness to others that we are in that respect being like God. Here are the verses:

"For He is gracious and merciful, slow to anger, and of great kindness." Joel 8:13.

"With everlasting kindness will I have mercy on thee." Isaiah 54:8.

A letter from Mrs. W. P. Chambers tells of the omission of the names of two of the members of the Primary Class of the Lena Baptist Sunday School from the list of those contributing to Chinese relief. Billie Tom Ward and Leoline Stewart also had a part in this gift, and we are glad to add their names to the list already given, for we are grateful to them for helping in the work of the Children's Circle.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Paul Sees and Obeys a Vision
(Read Acts 16:9-16)

Paul and Silas came to Troas, a city near the sea. There, in the night, Paul had a vision. He saw a man standing before him who said, "Come over into Macedonia and help us." Macedonia was a country on the other side of the sea; so Paul, and those who were with him, sailed in a ship from Troas and came to the city of Macedonia called Philippi.

On the Sabbath day, they went a little way out of the city to a place by the river side where the Jews used to meet together to pray. They sat down and talked to the women who came there. A woman named Lydia, who was a seller of purple cloth, heard them. The Lord opened her heart and as she listened she believed on Jesus. All her household believed and were baptized. She was so grateful for what Jesus had done for her that she wanted to do something to show her love for Him, so she invited the missionaries to come stay at her home. She said, "If you believe that I am a Christian, come and stay at my house." She persuaded them until they went.

Big Creek, Miss.
August 31, 1939.

Dear Mrs. Steele:

May I come in and join your Circle? I am a little girl nine years old. I go to school and am in the fifth grade. My daddy is a minister. I go with him to church every Sunday. I read the Children's Circle every week. I like to sing and play the piano. My favorite song is "Living for Jesus." I am sending a dime. You may use it as you wish.

Your friend,
Ella Ruth Gore.

The more you sing, the happier you are, and the happier you are the more you sing. Isn't that so, Ella Ruth? I think it is fine that you are learning to play the songs on the piano, too.—F. L. S.

Inverness, Miss.
August 31, 1939.

Dear Mrs. Steele:

May I join your Circle? I am a girl thirteen years of age and will be in the ninth grade when school starts September the eleventh.

Our church sends every family who is a member of the church, the Baptist Record and we do not have to pay for it unless we want to. I certainly do enjoy reading it.

I am sending a little gift for the orphans.

Your friend,
Fay Pratt.

P. S.—I went to the World's Fair in New York and while there I went to a mission in Chinatown.

Fay, won't you sit right down and write us a letter about your visit to the Mission in Chinatown? We have heard quite a lot about the World's Fair, but nobody has told us about this mission. Really, we hope you will. Thank you for this gift.—F. L. S.

—o—
Sunflower, Miss.
September 1, 1939.

Dear Mrs. Steele:

May I join the Children's Circle? This is my first time to write but I hope it will not be my last time. I am a little girl eleven years old. I will be in the sixth grade when school starts. I have blond, curly hair.

A new friend,
Virginia Caldwell.

You're a lucky girl to have naturally curly hair, Virginia. You'll never have to bother about "permanents." We are glad to have you in our Circle.—F. L. S.

—o—
Gloster, Miss.
September 1, 1939.

Dear Mrs. Steele:

My Juniors and I are trying to send you one dollar each month for the orphanage and other things that it is needed for. Here is our August contribution.

We would like very much to have you visit us sometime. Is it possible?

Sincerely,
Mrs. R. R. Tabor, Jr.
Dept. and Teachers.

Mrs. Tabor, this is a most helpful thing that your Junior department is planning to do. We want to express appreciation to every officer, teacher, and boy and girl who is having a part in this. Thank you, too, for this gracious invitation, but I don't have much opportunity for visiting.—F. L. S.

—o—
Holly Bluff, Miss.
September 1, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am eleven years old. School will start the 8th of September. We have a new school building. I have a pet kittie. His name is Spot. I hope to write again.

A new friend,
Hester Rhoads.

All of our boys and girls will be in school again. Those I hear talk are really glad that the time has come. Is it because they are eager to learn or because of the fun there is in being together again? Maybe it is a little of both. You are fortunate to have a new building, Hester.—F. L. S.

—o—
Lena, Miss.
September 1, 1939.

Dear Mrs. Steele:

This is my first time to write. I have been reading the Children's Circle for a long time. I have one sister seven years old, and two brothers older than I. We live close to the church and I go to B. Y. P. U. every Sunday night. Our pastor is Rev. H. H. Ward. We like him fine. Enclosed find 10 cents; use it where needed most.

Your new friend,
Corece Halford.

Corece, if it is all right with you, I'm going to place your gift on our scholarship fund because it is needing some help right now. Thank you very much.—F. L. S.

—o—
Cleveland, Miss.

September 2, 1939.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I read it every week and find it very interesting. We had our revival the first week in August. Our visiting pastor was Rev. James Lippincott of Scobey, Miss. Our pastor is Rev. D. B. Hardin. There were twenty members who came by baptism and seven by letter.

I hope this will not be my last time to write.

Truly yours,
Mary Eula McNeer.

You surely must have had a good revival, Mary Eula. I, too, hope this will not be your last time to write to our Circle. Don't let it be.—F. L. S.

—o—
Hazlehurst, Miss.
Route 1
September 6, 1939.

Dear Mrs. Steele:

At last, I will write to you a few lines to let you know I have not forgotten you and the dear old Record. I still read it every week and do enjoy it so much. I want to thank everyone who has sent sympathy in my sorrow. Especially, do I thank dear Fannie Mae for the sweet card. I was so sorry to hear of Mrs. McCall's death. I am sending the answers to Bula Mae's puzzle.

With love,
Leta Mae Lupo.

We are glad to hear from you again, Miss Leta Mae. It has been a long time since we had a letter from you.—F. L. S.

YALOBUSHA COUNTY ASSOCIATION

Our association met the 6th and 7th. All officers were re-elected. During the 19 years of its history no change has been made in the Moderator and clerk. Brother G. E. Denley was moderator of Calhoun Association the last two years, and brother T. T. Gooch was clerk of Yalobusha Association the last 6 years, thus giving them 21 and 25 years of continuous service.

All offices at all time have been held by laymen. The first day we had brother Mize in interest of the Orphanage and brother McCall represented our general work.

There were messengers from all of the 21 active churches present the first day and their interest in all the work was manifest.

The second day brother C. J. Olander was with us representing Ministerial Relief and brother J. H. Pennebaker representing Woman's College and Christian Education. Three new pastors, P. F. Herring, N. B. Saucier and James Lippincott were with us.

Last year 93 baptisms were reported, while this year 129 were reported. Three new Sunday schools were reported while two churches that reported Sunday schools last year did not report a Sunday school this year, but our enrollment showed a gain of 142. Our Cooperative receipts were around \$150 below last year, while our home expense totals were around \$1,000 less than last year of the 21 churches that reported only 9 reported anything for the Cooperative Program, while 4 others reported special gifts. Someone is to blame for this. Where does the fault lie? In the main is it not with the pastor or maybe the preacher?

Will our people respond when they are asked to contribute? Take this for what it is worth. A few years ago when we had on our Investment

Campaign the one in charge for our association either personally or through someone else contacted every one of the 23 churches with the result that every church save one gave something and that church had not had a service since their house of worship was burned a few years before.

Brother preacher, I beseech you to turn to the 15th chapter of 1st Samuel and study and meditate on all of it. Now go back to Saul's statement in the verse 13, Samuel's questions in verse 19, Saul's reply in verses 20-21. Now note carefully 22, 23, especially last sentence of 23. Have you seen that up to this time Saul fails to acknowledge his sin. But now this last sentence seems to open his eyes to an extent and he confesses his sin. Now please note the reason he gives for transgressing. Now is it that the reason you fail to carry out the command of our Lord to teach the people to observe all things, (do all things) Christ commanded? Are you afraid of the people? I fully agree with a statement brother R. B. Gunter made in the Record a few years ago, that many of our preachers who fail to preach missions are headed for the shelf. I firmly believe that is one of the reasons there are so many ordained preachers today in Mississippi without pastoral work. May the day soon come when churches, preachers and all will be missionary in fact and not just in name.—T. T. Gooch.

HITLER-STALIN

Hitler and Stalin have done what Gerald W. Johnson said in the Baltimore Evening Sun more than a year ago would be "natural". They have taken off their masks of hypocrisy and revealed themselves to be blood brothers, and at the same time they have shown that there is no difference between Fascism and Communism. It is a tragedy that the poor Spanish people did not learn that fact before they slaughtered one another and despoiled of their land. The poor things thought that they were fighting for a cause. The unmasking is timely, however, and should prove a great help to some people in the United States who up until now thought that Fascism and Communism were two different things. Now, all they have to do is to look into the faces of Hitler and Stalin and realize the only difference between the two is just a foolish looking mustache.—Ex.

Love-mad Youth — "You still doubt me? Test my love. Bid me attack wild beasts, defy savages, bring back the north pole, descend into a volcano—anything, no matter what I will do it."

His sweetheart—"Well, go ask my father."

—BR—
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JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
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At the Association officers for elected.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Readers Certificates Awards Bogue Chitto Members

One of the important things in Baptist Training Union is the daily readings. This has been one of the most difficult phases of the work to keep up to standard, and the reason is clear enough. The Lord does not want us to read God's word, hence he brings about every means possible to keep us from reading the Bible. We rejoice, however, when we can have a report such as we have just received from the director of the Bogue Chitto church, Miss Clara Brent. They are reporting six of their members who have kept up the daily readings. We are glad to list their names as follows: Juniors—Lois Carlile, one year's readings; Intermediates—James Cox, three year's readings; Willie Gean Turnage, three year's readings; Louise Brister, three year's readings. Seniors—John Cox, four year's readings; F. E. Brister, two year's readings.

We congratulate these members, along with their leaders for this splendid record. We trust it will stimulate others to go and do likewise. Miss Brent reports splendid progress in their training union. They are planning a great day for promotion when Story Hour members having reached Junior age, Juniors having reached Intermediate age, and Intermediates having reached Senior age will be promoted.

Two Weeks From Sunday Is Promotion Day

The churches that have been able to keep their work growing and making progress in efficiency are the churches that keep their work well graded. It is just as difficult to carry on the work of the church without system as it is to carry on any other kind of business. We have found that once a year it is necessary to have a promotion from one department to the other in order, first, to make room for others coming into the story hour and junior union, and second to supply necessary advanced program material for the older members of each union. Two weeks from Sunday, or Sept. 24th is the regular time for promotion. If your church has not been in the habit of observing this plan, let this be the time to adopt it. In the September number of the magazine you will find an interesting program that may be used for the occasion. Order Promotion Certificates from the Baptist Book Store in Jackson. Make it a great day. Keeping up this annual day of promotion will solve your problems of self promotion by members under age.

Yazoo Associational Training Union Elects

At the last meeting of the Yazoo Associational Training Union officers for the coming year were elected. This shows that this or-

ganization is looking ahead and making preparations for a good year. Their record for the year just closing is a good one, but their plans are to make the coming year much better than the last. Those serving for the new year are: Director, Mrs. J. E. Ward; Asso. Director, J. F. Watson; Sec. Treas., Mrs. V. R. Netherland; Pastor-Advisor, Rev. D. I. Young; Chorister, D. I. Young, Jr.; Pianist, Erlene Russum; Group Directors, Mrs. Ivey Dixon, Mrs. J. A. Stricklin, D. F. Hitt, Miss Gladys Plunkett, Miss Linda Hilderbrand; Department Leaders—Adult, Rev. Robert Martin; Senior, Mrs. T. O. Russum; Intermediate, Mrs. C. M. Powell; Junior, Miss Joyce Stricklin; Story Hour, Mrs. Andrew Davis.

Yazoo City Juniors

Mrs. Ward is proud of her Juniors in the Yazoo City church. They are doing a well rounded work. Recently they gave a program for the W.M.U., using their regular program for the Sunday before. The Story Hour in this church is also making progress and are now working on a playlet that they will give at the next meeting of the Associational Union.

Eden Church Wins Associational Banners

The Eden Training Union at the last meeting of the Associational Training Union won both the attendance and efficiency banner. Along with the progress being made by this splendid church plans are at work toward organizing a B.A. U. Rev. D. I. Young is pastor here and he is also president of the Training Union Convention for District Nine.

Williams In Attala County Organizes

Thanks to Mrs. A. F. Lummus for the information of a newly organized union at Williams Church in Kosciusko Association, Attala County. Mrs. Lummus is the Junior-Intermediate Leader for District Eight and finds it a joy to do just this kind of extension work. It happens that Bro. Lummus is the pastor of this church. Following the organization Mr. Granville Myrick of Kosciusko, who is president of the Training Union Convention for District Nine, taught a study course. This is the right order. As soon as possible after organizing a union, teach them the Manual.

READ RICE BIOGRAPHY

The Southern Baptist Convention has passed a resolution asking all churches to observe "Luther Rice Day," September 17. Every Baptist should be familiar with the biography of this our greatest pioneer Baptist builder. The Memoir of Luther Rice, by Taylor, one sale at the Baptist Book Store, has been reduced from \$1.25 to \$1.00.

SOME GOOD MEETINGS

It was my happy privilege to have fellowship with the saints at Hickory, and with their good pastor, brother L. G. Sansing, for one week of revival services.

Having served as pastor, many years ago, and having preached for them in three meetings preceding this one, made my return all the more enjoyable and profitable to me.

Brother Sansing was in charge of the song service and Mrs. Sansing was our pianist, and they make a good team in such services. The pastor is very active and interested in every phase of the work and worship, and is doing a great work.

A religious census had just been completed and the people were in readiness for the meeting. However, we were somewhat handicapped on account of the primary election coming in the midst of our week of services, but the people stayed by and helped in the work of the Lord.

The church was revived, three received by letter and eight came on profession of faith and were received for baptism.

The Lord bless the pastor and people.

Melvin, Ala.—Mt. Pisgah Church. Here I had the privilege of assisting brother W. O. Carter and his people at Mt. Pisgah in one week of revival services.

This is one of the oldest Baptist churches in this section, and the Conference Minutes of the early years of their activities make interesting reading.

Brother Carter, a good preacher and very capable leader, is giving of his time and talent to the Lord's work in a great way. We had a good meeting.

We had the assistance of Mrs. Ethel McPhearson of Lucedale, who rendered a most helpful service in the song services.

One was received for baptism, and others already awaiting baptism. The pastor baptized five new members.

May the Lord lead them on.—W. L. Meadows.

"Why did you break your engagement with that school teacher?"

"Didn't show up one night, and she wanted me to bring a written excuse signed by my mother."

SIX WEEKS ON THE FIELD

For the past six weeks we have been on the field of work at East Moss Point. The church has built, and we are living in the new parsonage, which cost \$2,500. By vote of the church the Baptist Record is sent to every Baptist home and paid for by the church, formerly it was paid for by an individual. We have received nine new members, two by baptism. A B.T.U. study course was conducted in which 45 took the examination. There has been a decided increase in attendance at all the services.

We averaged an attendance of 60 in the mid-week prayer services last month. A cash offering and note for Woman's College for \$200. An interesting program on The Church Budget, given by the Brotherhood of the Pascagoula Baptist Church. We hope to soon have a Brotherhood organization in our church. We are now getting ready for Promotion Day and the Every Member Canvass.

The above achievements have been accomplished without any fanfare methods. The church simply prayed and worked.

We give the praise to God.—Montie A. Davis, Pastor.

"The stenographer at the office had a bad spell today."

"Send her to the hospital?"

"No; to the dictionary."

Constipation Relief That Also Pepsin-izes Stomach

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!



SAMMY writes A BOOK by ME

Thousands of Southern Baptists have become acquainted with Sammy during the visit of Missionary W. W. Enete of Brazil. Sammy is returning to Brazil and will no doubt tell the children there of his experiences in America. But he left his "autobiography" for us to enjoy the stories and pictures of his work as a missionary. The last chapter of the book explains the art of ventriloquism in simple terms so that anyone interested can become a ventriloquist.

75 Cents
Baptist BOOK STORE

FROM BROTHER G. W.
STROTHER
Pochow, China, August 3

Dear Friends:

It is time I sent along a word! For the first time in two years, I have made a real excursion into the country. War, refugee camp, city opportunities and country banditry have kept us in, but the Spirit would not let me be quiet longer. During these years, some 1,600 souls were kept from the dangers of war and the suffering of flight, a fine new city plant has been purchased and a new church of some seventy people organized therein, \$55,000 Chinese currency has been administered to the poor and needy in our region, two new schools opened, one a high school, with 170 students, much repairs made on mission property and a clinic for the sick reorganized and continued. Truly God has been good to us and we thank Him!

In order that we might have a first-hand observation of the needs of the people in the flooded Yellow River section, where we were giving out help received through the American Advisory Committee, I now made the 35 mile trip to the nearest point to be able to see for myself. A few words from the leader of the Distribution Committee will picture something of conditions:

"Though it is raining continually, work is carrying on smoothly. . . . Water in the Sha River rises about five feet. Refugees in the water surrounded villages come for their money in spite of the rain from above or the flood in the field. All of them feel hopeless. They say that it is dangerous to go through the water, which is about four feet in the ordinary field, while some places are about to the neck. Boats are the only means of traveling from place to place."

"There are many coming for money with their wet clothes on, for they are unable to come by boat. Even if they have some five dollar bills in hand they can't do anything because of the lack of small change. It is rather hard on them when we see them cold and hungry. . . . It might be wise to give each of them ten or twenty cents for immediate help. We beg for your pardon for this decision. We will do our best in this work. Hope the Christians will pray for His wisdom and effort be upon us. . . ."

Fine mid-summer crops for many miles wide and hundreds of miles long were being drowned out. The new group with me chartered a small sailboat and set out on the thirty miles trip to the town where the funds were being given out at the rate of about \$1.00 (Chinese) per person; but the boat was manned by a raw crew of farmers who had just purchased it. The current caught it and we plunged straight for the bridge. One of the men and I pulled up the mast just in the nick of time and the boat just squeezed under the bridge without a spill, while some 400 above were yelling a thousand cries and orders. We all got some experience in manning a sailboat. The men are now all back home,

having finished the task—as far as the money would reach.

Saturday noon back home, and up late getting matters set in order. Sunday early off for a round of most of the country churches. I went horseback, the first time since during the war in France; Miss Barratt went by ricksha.

The crops were beautiful; the sun hot; it was the busy hoeing season, no knowledge of God or the Lord's Day. Would anyone be at church? (The love, and forbearance of a God who can endure such an ungrateful world!) Twenty miles out I arrived, hot, tired and thirsty, at the first church. There they were, some thirty, at worship. How grateful I was! The leader had just read a passage from "The Good Shepherd," John 10, when I came up; so beginning at that place I preached unto them Jesus. After service we had some fine watermelons. God is good to distribute His gifts throughout the world. Miss Barratt came later; we rested and had fellowship with them the rest of the day.

The next day we visited three places. We were happy to find the evangelists busy about their Lord's business. To see a bearded man on a horse put many of the people on the "qui vive"; some on the run, for fear I was what I was not. Twice we were halted with guns, but to find we were the "Gospel People" set them at rest and opened their mouths.

We were greatly pleased and deeply grateful at the progress in the Gospel, but we were most distressed that in our farthest point, some 40 miles northeast of Pochow, to find some of our people still inclined to Pentecostalism and its attendant difficulties. Pray with us for them that they may come to work more in unity, progress and knowledge. We have several chapels newly constructed, being built or planning to be built. We have been able to help some through God's mercy and gifts of His people; and the people done such as they feel they are able. We pray we may be more able to emulate Paul's example in being able to lead to the Lord Jesus, instruct and commit them to the Holy Spirit. Our Chinese people must learn more of direct access to the Heavenly Father, how to depend on Him and how to receive all we need from Him. "Salvation belongeth unto the Lord." We found one place busy putting up their house of worship without any request for help from us. Everywhere word had gone out that we were coming and they were waiting for us.

At Yung Ch'eng (Eternal City) all our baggage was most carefully searched, but as we had endured patiently and pleasantly the sentry thanked me and we passed in through crowds lining the streets who had come out to see what it was all about. They seem to live like the Athenians—for something new.

Our plans for the fall is for two weeks' classes in central places in order that they may be more established in the Faith. Miss Prosser will lead other classes in the phonetic script, a quick method to read and write, so they may be

able to learn the Word of God.

The education of our children up to the present has almost wholly been the responsibility of Mrs. Strother. Our eldest daughter, Miriam, is now ready for high school; but where to send her in such a time as this? Pray for our children that they may be used of the Lord in His service, and what the Lord and Southern Baptists have done for them will not fall to the ground fruitless.

Brethren, pray for us!

Yours in the Lord Jesus Christ.

—G. W. Strother.

THOSE ARKANSAS BAPTIST FARMERS

By Julia O'Keefe Nelson, in Georgia
Statesman

They appealed to me especially, those thirty-six farmers and preachers from Arkansas to the Baptist World Alliance here in Atlanta.

Their speaker in the July 17 Constitution said:

We are all poor men, mostly farmers. We came from Arkansas in a truck and the trip cost each of us only fifteen dollars. We are going to camp out at Lakewood, near Atlanta. We will do our own cooking. We will have access to hot water, baths, etc. We are willing to rough it in order to attend this great Baptist gathering in Atlanta.

I had long been terribly depressed. At the almost complete loss of freedom in America; at the hopeless confusion and discouragement in business; at the ruin of human nature by "relief," weakening will, industry and self-respect. Relatives turning over parents, brothers, sisters, uncles, aunts, once aided somewhat financially and encouraged to keep trying—over to charity, falsely called "relief" and pensions."

Commercialism in everything—nearly.

But these thirty-six men, a few country preachers, and the remainder, farmers, all poor, none enriched by a government job, hence all free men. How long had they been economizing with every suit in order to make this trip? How glad were they to do their own cooking and cleaning up, and ride three miles to the ball park and three miles back every day for a week! They will go home more determined than ever to watch our government and fight every indication of oppression. For sixty nations at the Baptist Alliance showed that religious liberty is possible only when there is political liberty.

What of our Georgia farmers and country preachers!

Memory flashed to me bits of history.

The Georgia Baptist country preachers, in early times, rode his gaunt horse, saddle bags across it, in many sections of malarial Georgia, to little log "meeting houses" scattered widely apart. He usually had to ride ten or twenty miles to reach his first church, sometimes had to walk these miles. If walking, he began on Wednesday and stopped here and there to spend the night with friends, arriving Saturday to preach. Those farmers and preachers had to build

their own unpainted, unplastered churches.

They even had to make their own nails. One farmer was so anxious for a church, that he and his son cut down trees and built it themselves.

A pastorate paid \$20.00 or less a year. When a section had an "association," a visiting preacher in a revival, he was paid \$1.00 a day. But this was considered "preaching for money" and was difficult to obtain an audience.

Practically all Baptist country preachers of those times were farmers. They all had to plant and work in order to eat. One such Baptist preacher tied a piece of paper on which was written his text, on his plough, and studied it as he ploughed.

History gives us these bare outlines.

Would that we had intimate pictures of those Georgia Baptist heroes. Of all they suffered, for "Christ's sake."

Let us keep green their memories and pray that we may have the faith that can "move" mountains as they did.

MINISTERIAL RELIEF

When we have to be urged in our duty for caring for our old ministers to go back to lack of consecration. In the first place, it is a common human attribute to care for those who cannot care for themselves. Then certainly from every standpoint, it is a Christian duty.

I had my old worn out horse brought to my door every morning and fed all tempting food and when one day he walked away to a beautiful shade tree and lay down and died it was with no trace of hunger or an ungroomed tired old body. Just last week I traded my old car that had given me wonderful service. My eyes filled with tears as it was driven away in appreciation of what it had done for me.

"How inconsistent am I" if touched by this material service and neglectful of the far, far greater spiritual service of those noble men. As was said of Elijah, "They are worth more to the world than thousands of horsemen and chariots." Let us not be guilty of the base sin of ingratitude, a sin that in its very existence poisons the soil out of which virtues should grow. It is too much to say that our churches are poorer in other virtues because we allow ingratitude to God for the service of these ministers and ingratitude to them for their service to God and man to flourish by our indifference to their needs.

Gray's Ointment

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

25c at your drug store.
FOR COLDS—Use our Gray's (Nasal) Nose Drops. Small size 25c, large size 50c at your drugstore.

For Speedy
HEADACHE
Relief
STANBACK
DOES NOT LEAVE YOU UPSET

East Mississippi Depart

By R. L. BR

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Thursday, September 14, 1939

East Mississippi Department

By R. L. BRELAND

Liberty Hill Shows The Way

Liberty Hill Baptist Church, Panola County, shows how our church work may be helped. It sends out busses each Sunday and brings the people for miles around in that direction. As a result this church has the largest Sunday school and B.T.U. in the county, although there is a city of considerable size in the county.

Liberty Hill is where our beloved and lamented Rev. Lattimore Johnson was pastor for many years, and still lives in the church. Rev. J. Crumby is the present efficient pastor of the church.

What Liberty Hill has done other churches can do if the effort is put forth, stepping out in faith in Jesus Christ. Try it.

There are likely other churches following this plant but I have not the information about them.

RELIEF

I was made sad recently when news came that Mrs. Eula Parks, wife of Lonnie Parks of Philadelphia, had departed this life. She was a faithful woman, member of Philadelphia Baptist Church, consoled to her fine husband and son. The death of Rev. R. L. Lemon, pastor of Blue Mountain Baptist Church, came as a shock as he seemed strong and vigorous when last seen. He died at Liberty, Mo., recently. Comfort to his bereaved family.

Brother T. T. Gooch, of Oakland, Miss., has been clerk of Yalobusha Baptist Association since its organization in 1921. He has proven faithful and efficient. He has received one of the prizes given by the S. S. Board each year since the offer has been made. He is true to his work and the cause of Christ. Rev. Paul Kihnel of Water Valley is doing a good work for the Lord. He preaches to three churches in Yalobusha County, Pleasant Grove, Cedar Grove and Clear Springs. He serves one church in Lafayette County, Anchor. He and his faithful young wife are doing good work. Blessings on them.

Brother Kermet Cofer of Water Valley is a successful young attorney. He also does splendid work for the Christian causes. He supplies for pastors, makes B.T.U. and S.S. addresses and does much good work. He is leader of the district B.T.U. We need more like him.

They are shifting me from place to place. When you hear from me next it will likely be from Hollandsale, Miss. Wife and I are to locate near our daughter, Mrs. Julius Thompson, Jr., and family in the near future.

Rev. N. B. Saucier and family have already located in Coffeeville. He begins as pastor in October. May God bless him and the churches.

The Yalobusha County Baptist Association met with Camp Ground Baptist Church, near Water Valley, last week. A good meeting is reported. The writer missed the first

time in 16 years. These have indeed been pleasant years. I do not know that I have been worth much to the causes in the county but the dear brethren and sisters have been great inspiration to me. God bless them and the cause of Christ in Yalobusha County.

If I were called upon to give my choice as to the most useful man in Yalobusha County I would at once choose Deacon G. E. Denby of Coffeeville. He has given himself to every good cause both morally and religiously. May God give him many useful years yet.

—BR—

"CANDLELIGHT SERVICE"

—O—

On Sunday night, Sept. 3, the Okolona Baptist Training Union had a candlelight service in honor of the boys and girls who were leaving for college.

The general assembly room with the benches arranged for a friendship circle was lighted with the soft glow of many candles. The honor guests formed a small circle inside of the large circle by the members.

The friendship circle sang many choruses such as "Oh he loves me," "Every day with Jesus," "Let the beauty of Jesus be seen in me," "In the highways and hedges," "Christ must go forward." Before the "Shine" chorus was sung the boys and girls in the inner circle went up to the table and lighted their candles saying that they would go out from their church as candles of the Lord and shine for him wherever they are.

The theme of the talk of these young people by the director of the Baptist Training Union, Mrs. Sansom Stone, was "Fireflies or Stars."

During the few moments of silent meditation, the sweet strains of "Have Thine Own Way Lord" was played on a cornet. A chain of prayers that these fine young people would let Christ have His way in their lives closed this service.

The students going from the Okolona Baptist Church to college are: Charles Jolly, Mississippi College; Vernelle Saxon, Ophelia Busby, and Blanche Busby, Hillman; Hal Holloway, Buster McClanahan, Clifford Chandler, University of Mississippi; James Everett McCain, Louisiana State University; Hazel Fuller, Sarah Carlisle, Florida State College for Women; Eleanor Jagers, M. S. C. W.; Frank Black, Marion Abernathy, Bowling Green.

—BR—

FOUR MEETINGS

At Sardis in Copiah County beginning third Sunday in July with Rev. R. A. Langley of Terry doing the preaching. A good meeting, five for baptism.

At Zion Hill in Copiah County, a D.V.B.S. preceding meeting. Forty-four enrolled, average attendance 36. Meeting opened fifth Sunday, brother L. W. Ferrell firing great messages. Seven for baptism. A great meeting.

At Unity in Jefferson County, first Sunday in August. Brother Langley again with his great messages. A good meeting, one father baptized.

At Calhoun in Covington County I assisted brother Moulder in a meeting. Result: five for baptism, two by letter. Brother Moulder is a great pastor.—O. C. Chance.

A VILLAGE FOR A PIG

—O—

On our recent trip to the country, a crowd was waiting for us at the market town chapel. I noted that more were coming from "Ke Big Village" than from any other place. On inquiring as to the cause of so many from that place, I received the following reply:

"You remember that time you ran over the pig with the 'gas wagon'?; well, since that time many have believed.

On returning from the east country some three years ago, in passing this village, a small pig ran under the car and was killed. I stopped, had a confab with them and agreed and paid them what they considered a fair price for the pig, and left it with the owner, after speaking to them some words about Jesus. The village had already been friendly to the Gospel, and one young wife there had come from a believing home. But since the pig-killing several homes have all turned to the Lord.

In the country the Chinese remind one much of Bible times: everything tends to be done by families. "He and all his believed" often takes on a live meaning out here.

Probably these people in the "Ke Big Village" had never seen anyone act so fairly before, so what he said impressed them. Probably it pays to live the Jesus way, as

COPIAH-LINCOLN B. S. U.

—O—

As the opening school bells ring out at Copiah-Lincoln Junior College, we find the students engaging themselves in the work of the B. S. U. for spiritual development, as well as in other organizations for mental and physical development.

The Baptist Student Union was organized at Copiah-Lincoln during the last three weeks of last session. The Council was installed in a candle-light service and Mr. James Fairchild, Jr., was elected by the Wesson Baptist Church, to serve as the full-time student secretary.

Every effort of the B. S. U. has received a most hearty response from both the faculty and the student body. Last Sunday there were 135 Baptist students in Sunday school and church, 115 students in B. Y. P. U., and 76 girls in the Y. W. A. meeting.

The students have selected as their aim for the year—"Our campus for Christ."

well as preach it.

Pray for "Ke Big Village" and thousands of others like it in our field.

Yours in Him,
G. W. Strother.

—BR—

Mistress: "And I want even the kitchen floor clean enough to have our meals on."

New Maid: "You will look funny."
—Atlanta Constitution.

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"Mississippi's Best Store"

—JACKSON—

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FREQUENT DEPENDABLE SCHEDULES

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Sec'y.

JOE BURTON, Publicity Sec'y.

HOME BOARD APPOINTS NEW MISSIONARIES

Three new missionaries, two for work among the Indians in Oklahoma and one to the Cuban field in Tampa, were appointed by the Home Mission Board at the meeting of its local members September 7.

New workers named are Rev. Johnny Stonerod, Red Rock, Okla., Rev. Wakon Iron, Pawhuska, Okla., both full-blood Indians, and Rev. Abdiel J. Silva, Tampa, Fla.

A sharp increase of over 25% in receipts for August was reported by Dr. J. B. Lawrence, the total being \$20,923.79, as compared with \$16,598.48 in the same month last year.

Offerings for the year also show a steady increase. Dr. Lawrence stated, the total for eight months being \$404,928.62, an increase of \$10,169.80, or nearly 3%, over the same period last year.

RECEIPTS FOR AUGUST

Home Mission Board, Southern Baptist Convention

Cooperative Program	\$15,281.11
Designations	1,553.03
Hundred Thousand Club	3,568.22
Annie W. Armstrong	521.43

Total.....\$20,923.79

Total, August, 1938..... 16,598.48

Increase (25%) 4,325.31

EVANGELISM SUPT. VISITS NORTHERN SEMINARIES

At the invitation and expense of the Home Mission Society of the Northern Baptist Convention, Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, participated in evangelistic conferences in three Northern seminaries in September.

First engagement on the itinerary was Bethel Baptist Seminary, St. Paul, Minn., where he addressed the students in a two-day conference, September 5, 6. The following two days were spent at Rochester-Colgate Seminary, Rochester, N. Y., for similar conferences, while on September 12 he was at Eastern Baptist Theological Seminary, Philadelphia, Pa.

This series of conferences with students for the promotion of evangelism was arranged by Dr. Walter E. Woodbury, secretary of evangelism, Home Mission Society of the Northern Baptist Convention.

LARGE INCREASE IN BAPTISMS

Baptisms on mission fields in the Homeland for the past five months have totaled over 1,200, according to Dr. J. W. Beagle, field secretary of the Home Mission Board.

"This is the largest number of baptisms ever reported for this period," he said.

The record figure given by Dr. Beagle includes only results of work by missionaries in his department,

and does not include baptisms in Cuba nor in the Negro work in the Homeland.

GREAT GRANDMOTHER ATTENDS BIBLE SCHOOL

Assisted by three ladies from the W.M.S. of the church, Mrs. M. K. Cobble, mountain missionary, conducted a Negro Daily Vacation Bible School recently in a little Negro community known as "Hebenly Holler."

Music was furnished by a mouth harp, and seats were broken school benches, Mrs. Cobble reports, but she states all were blessed during the week. Forty were enrolled, consisting of four generations.

"A great grandmother came who was 96 years of age, an ex-slave who loves the Lord supremely," the missionary states. "She said she learned more about the Bible that week than she had learned in her whole life."

CITY MISSIONARY VISITS HOSPITAL

Several months ago in a hospital in Baltimore, Md., a man accepted Christ as his Saviour. He had never heard the only way of salvation until the time Miss Hazel M. Robb, missionary in the city, visited him.

The man came through a very serious operation and returned home rejoicing in his new-found Lord and Saviour.

Very recently Miss Robb received word that the man had taken very ill again and rushed to the city hospital. He had left word for someone to get in touch with the missionary asking her to come to the hospital.

JEWISH BOY CONFESSES CHRIST

During a discussion about the Gospel of Christ in a mission in New Orleans, Miss Gladys Keith reports there were two professions of faith.

The group meeting together was composed of boys of many nationalities, all American-born.

One profession was by a French boy. The other, a Jewish boy about ten years old, testified, "I am not ashamed to confess Christ as my Saviour."

"I questioned him," Miss Keith states, "and I believe he knows the Lord."

YOUNG ITALIANS ATTEND ASSEMBLY

Five young people from the mission in Kansas City attended a recent assembly with Rev. L. Di Pietro, missionary. The missionary reports that the trip was very worth while, because they all returned with renewed enthusiasm to build a good B.Y.P.U., help organize a R.A. group, and to do more personal work.

"They took courses that opened their eyes to new visions and deeper responsibilities as servants of Christ," states Brother Di Pietro.

"HE THAT BELIEVETH AND IS BAPTIZED"

After the resurrection and before the ascension of our Lord Jesus He said to His disciples: "Go ye into all the world, and preach the gospel to every creature." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mar. 16:16).

I am sorry to say that very few people believe what He said. It is strange indeed that men will disbelieve the very words that came out of the mouth of the Lord Jesus Christ. But it is a sad fact, and the worst part of it is that those who do not believe Him are condemned already because they do not believe Him.

Now what did He say? He said: "He that believeth and is baptized shall be saved." He told the truth and whether men believe Him or not does not affect the truthfulness of His words one iota. But it does affect their eternal destiny, for those who do not believe Him must spend eternity in hell.

Notice, He did not say: "He that believeth and is baptized may perhaps be saved at last, if they hold out to the end." He did not say that, but He did say: they "shall be saved." And that means that they are absolutely sure and certain to be saved. If it does not, then words have no meaning.

But notice, He also said: "But he that believeth not shall be damned." Just as sure as the believer "shall be saved," just that certain the unbelievers "shall be damned." Why didn't He say: "He that is not baptized shall be damned?" The reason he did not say it is because it is not true. The fact is that every believer ought to be baptized—and it is true that, "He that believeth and is baptized shall be saved"; but it is equally true that "He that believeth" is saved, even before he is baptized.

How do I know this? I know it by the very words that proceeded out of the mouth of God.

The same God that said: "He that believeth and is baptized shall be saved," also said—and it is equally true—"Verily, verily, I say unto you, he that believeth on me hath everlasting life." (Jno. 6:47). The fact is that God has a will and a purpose of how men must be saved, and He has made it so plain that there is no excuse not to believe Him. He plainly said that "it pleased God by the foolishness of preaching to save them that believe."

Notice, that it pleased Him to save them that believe. Also notice that it pleased Him to save them that believe. "But" a man may say, "I do not believe that; I believe that men must also be baptized and hold out faithful to the end, in order to be saved at last." Those who say that plainly confess that they do not believe God, and their only alternative is condemnation now, and damnation at the end.

It is sad but it is true that hell was prepared not for those who have sinned, but for those who will not believe God.

Hell is the only place for those who insult God by disbelieving Him. Making Him a liar they spurn His mercy and despise His grace.—J. E. Heath, Winona, Miss.

DISTRIBUTION OF UNUSED BALANCE OF FUNDS Sixth World Baptist Congress

The Atlanta Committees on the Sixth Congress of the Baptist World Alliance met in final session, Sept. 1, 1939, to receive the official report of the auditor, Mr. P. L. Bardin, C.P.A., covering the income and expenditures of all funds handled by the Atlanta Committees. The report showed total receipts of \$54,760.64, expenditures to date of \$23,253.19, leaving balance of unused funds amounting to \$31,507.45.

The general chairman, in conference with, and upon the approval of, the Finance Committee, composed of Messrs. Fred W. Patterson, B. L. Bugg and Wiley L. Moore, made the following recommendation of distribution of this sum of \$31,507.45, which recommendation was unanimously adopted:

Baptist World Alliance, \$5,000; General Missionary Baptist Convention of Georgia, Dr. D. D. Crawford, secretary, \$5,000; Georgia Baptist Orphans Home, \$5,000; Georgia Baptist Hospital, \$5,000; Home Mission Board, \$2,000; Foreign Mission Board, \$2,000; National Baptist Convention, \$500; National Baptist Convention of America, \$500; Georgia Baptist Missionary and Educational Convention for Georgia Baptist College, \$500; Northern Baptist Convention, \$500; American Baptist Theological Seminary, \$500; Southwestern Baptist Theological Seminary, \$500; Baptist Bible Institute, \$500; Mercer University, \$500; Bessie Tift College, \$500; Shorter College, \$500; Relief and Annuity Board, \$250; Southern Baptist Hospital, \$250; Norman Junior College, \$250; Brewton-Parker Junior College, \$250; Total, \$30,500.

It was further recommended, and unanimously adopted that the remaining balance of the \$31,507.45 after the above items are paid shall be held in trust by Louie D. Newton, and any further expenses incident to concluding the work of the Atlanta office paid by him, upon approval by the Finance Committee, after which the final balance shall be paid to the Baptist World Alliance.

Respectfully submitted,

Louie D. Newton,
General Chairman.

Attested: P. L. Bardin, C.P.A.,
Auditor.

—BR—

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